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A Vindication OF THE ESSENCE and UNITY OF THE Church-Catholick visible,

And the Priority thereof in regard of Particular CHURCHES.

In answer to the Objections made against it, by Mr *John Ellis* junior, and by that reverend and worthy Divine Mr *Hooker*, in his *Survey of Church-Discipline*.

The second Edition, with an Addition or Postscript to this VINDICATION, *&c.*

By SAMUEL HUDSON, Minister of the Gospel at *Capell* in *Suff.*

LONDON,
Printed by *J. B.* for *Andrew Kembe*, and are to be sold at his shop neer S. *Margarets* hill in *Southwark*, and by *Edward Brewster* at the *Crane* in *Paul's* Church-yard, and *Thomas Basset* under *Dunstanes* Church *Fleetstreet*, 1658.

A DISCUSSION
OF THE
TRINITY and UNITY
OF THE
Church of God visible,
And the Priority thereof in regard of particular Churches.

TO THE
Reverend Assembly of DIVINES
assembled at *Westminster.*

REverend, and much honoured Fathers and Brethren, it is a received Maxime, That publick rights and interests are to be preferred before private and particular; spirituall, before secular; divine before humane. Now as the internall spirituall government of Christ in the invisible Church, is far more excellent then any other: so also his externall visible government of the visible Church, hath the preheminence above all visible civill governments and Kingdoms of this world. And if it be lawfull even for private persons to vindicate, by humane Laws, the extents and rights of their particular civill inheritances and possessions: and if it be accounted the duty of good subjects to vindicate the extents and rights of their civill Soveraigns Dominions, with their Estates and Lives, even by the Sword: then much more is it the duty of Christs Subjects, by disputes and argumentations to vindicate the extents and rights of Christs externall politicall Kingdom; the one being but of civill concernment, the other divine; the one tending but to a civill end, the other a spiritual. And therefore I hope none will blame me for appearing in publick to contend for the extent and rights of Christs politicall Kingdome in his Church here on earth.

My first Thesis on this Subject was composed for the private use of my self, and some few neighbour Ministers, in a monthly private meeting, according to our custome. But being made publick, at the desires of others, it met with opposition from two reverend Brethren: first by *M.* John Ellis *junior*, who undertook to confute it, with other Tractates of divers of my betters that were written of the same subject: and secondly by Reverend *M.* Hooker,

ker, *who is since departed out of the visible militant Church, into the invisible Triumphant; the losse of which burning and shining light, the Church of God cannot sufficiently lament. Now because some things therein set down were by them mistaken, and other things not so fully cleared, as I desired, I thought good to set it out again more enlarged, and vindicated from the mistakes and oppositions that it met withall.*

The reasons of my so long delay herein were, First, because I was the least and least concerned therein, though the most tartly dealt withall by M. Ellis. *And secondly, because I desired to see some of my betters go before me, in vindication of their own Tractates of the same subject. And thiraly, because I understood by M.* Ellis's *book, and by common fame, that there was an answer to M.* Rutherford *coming out, wherein I should find my question discussed, by that eminent and worthy Divine M.* Hooker, *which was indeed sent over, but perished in the sea, and so was retarded one year longer, untill it could be transcribed, and sent over again. And since that was printed, the seat of the warr, by the siege of* Colchester, *coming so near us, we were all in a fear and danger, so that I thought it no fit time to attend to controversies: and I had indeed almost laid it quite aside, but that the importunities of some, and the insultings of others excited mee again to take it in hand.*

And now I find a fourfold unhappinesse hath betided me herein.

First, The darknesse and sublimity of the Subject, which I could no way make plain, so as to be understood by vulgar apprehensions, because the handling thereof put me necessarily upon the use of so many latine words, and logicall terms of art, which are not usually understood by comman people. And therefore despairing to be understood but by those that had some skill in the Latine tongue, and in Logick, I have set down the words of such Authours as I have had occasion to cite, in their own languages, in which I found them, lest otherwise this Tractate should swell too great.

A second unhappinesse is, that this Tenet seemeth to crosse so many of our own Divines, in their writings against the Papists. But indeed it doth onely seem so, for it is manifest that the Church-Catholick which they intend, is not the same with this that I have to deal about. For they speak of the Church-Catholick consisting onely of the Elect, and I consent unto them that that Church is invisible:

but

but my question is about the externall state of the Church, containing hypocrites as well as those that are truly godly, in which Church the Ordinances of worship and discipline were set.

A third is, that I am fallen upon a subject wherein I can find so few going before me, and therefore could have the lesse help from Authours.

A fourth is, that I being a mean Countrey-Minister, want both those abilities and opportunities, to enable me to write of controversies, having constant employment of preaching in mine own Congregation, and frequently abroad, lying upon me, so that I cannot attend polemicall Divinity, as they must that undertake such a work.

My principal scope in this and the former Thesis, is to prove that there is one Church Catholick visible on earth: and that Gods intention and donation of the Ordinances of worship and discipline, was first to the whole Church, and secondarily to the particular Churches, as parts thereof. And yet I acknowledge the ordinary and constant exercise of those Ordinances is primarily in the particular Churches, and a secondary and onely occasional exercise of them in greater parts thereof; and a very rare exercise of them in the whole conjunctim *upon some general extraordinary occasion, and that can be no otherwise, then by delegated commissioners from the severall parts of the whole, when convenible.*

If it be conceved by any, that some of the Arguments in this Tractate are multiplied more then is needfull, and are laid down more singly then was meet, I will not deny it: Be pleased in the reading of them to consider them together, and I hope they will prove conclusive.

I find also by the review of this Tractate, that some things are ofter touched upon then I was aware of: be pleased to impute it partly to my forgetfulnesse, and partly to mine endeavour to follow the method of my former Thesis, and yet to answer what was objected against it by others, who followed their own methods, which occasioned some co-incidency.

And since the transcribing of it for the Presse, there came to my hands two other Tractates about the same subject, written from N. E. *the one in Latine by that reverend and worthy M.* Norton, *Minister at* Ipswich *there, in answer to* Apollonius; *the other by*

two reverend Ministers, viz, *M.* Allen, *and M.* Shepard, *in answer to M.* Ball.

It grieved me much that I saw them no sooner: I have onely inserted a few annotations upon those tractates, because I was loath to make a Postscript; and because I found that most of the material passages in them concerning this subject, were already spoken unto in this this book.

I have now shewed mine opinion on this question, and submit it to your sage and mature judgments, and should be glad that my betters would shew me theirs, & either correct what I have erred or failed in, or make more clear what I have indeavoured to prove and defend. If I have herein erred, I would not willingly be an heretick, but shall b; willing upon conviction and proof to retract the same, but if I have defended a truth (as I conceive I have) I should be glad to be confirmed in it, and gladder to have the truth confirmed, that it may appear so to others.

Now God the Father, who is the God of truth, and Jesus Christ, who is the way, the truth, and the life; and the holy Ghost, who is the Spirit of truth; guide you and us into all truth. So prayeth,

Your unworthy fellow-labourer

Septemb. 8. 1649. in the Lord,

SAMUEL HUDSON.

AN
Epiſtle to the READER.

THe Reverend Authour of this learned Tractate, ſome few years ago, did put forth a Book about the *Eſſence and Unity of the Church-Catholick viſible, and the priority thereof in regard of particular Churches.* This Book was written with ſo much ingenuity, perſpicuity, and learning, that *Reverend and godly M.* Hooker is pleaſed to paſſe his judgement upon the Authour and his Book in theſe words; *While I was enquiring and writing touching this* Eccleſia Catholica viſibilis, *an eſpeciall providence brought a book to my view, which did purpoſely entreat of this particular ſubject; The Authour M.* Hudſon *a learned man and a faithfull Miniſter of the Goſpell, when I had conſidered his writing* δὶς καὶ τρὶς, *I found his jugdment ſharp and ſcholaſticall, his ſpirit Chriſtian and moderate, his expreſſion ſuccinct and pregnantly plain to expreſſe his own apprehenſions: So that my heart was much contented with the acumen and judicious diligence of the Authour, though I could not conſent to what hee writ, yet I could not but unfainedly prize the learning, perſpicuity and painfulneſſe expreſſed in his writing.* To this Book (by him ſo much commended) he returns an anſwer, and before him one M. *John Ellis* junior. And it ſeems there are two other Tractates about the ſame ſubject written from *N. E.* The one by M. *Norton* in anſwer to *Apollonius*, the other by M. *Allen* and M. *Shepherd* in anſwer to M. *Ball.* For the truth is, the poſition there held forth, if granted, would utterly overthrow the

Survey of Church-diſcipline. pag. 15.

the grounds and pillars of the Congregationall government. For if there be a *Church-Catholick visible, and this Church be not onely a Church-Entitve but a Church Organicall, and a* Totum integrale *having all Church-power habitually seated in the Officers of it, which they have commission from Christ to exert, and put into act upon a lawfull call. And if particular Congregations are integrall parts and members of the Church-Catholick, as the Jewish Synagogues were of the Jewish Church. And if the Ministry, Ordinances, and censures were given by Christ first to the Church-generall visible, and secondarily to the Church particular,* Then it will necessarily follow, *That the particular Congregation is not the first receptacle of Church-power,* And that *all Church-power is not intirely and independently in a particular Congregation,* which are two of the chief foundations of the Congregationall government. I shall not at all speak to the first, but as for this last, *That all Church-power is solely and independently in a particular Congregation,* it seems to me not onely to be contrary to the Scriptures [a], but to the very light of nature, and to carry many great absurdities with it. For,

[a] Act. 15. Mat. 18. 17. Deut. 17. 8, 9, 10, 11, 12. 1 Tim. 4. 14.

1. It takes away all *authoritative appeals*, and all authoritative waies of uniting particular Churches one with another.

2 Then the Churches of Jesus Christ should have no Church-communion in *discipline* one with another. They may have *Christian-communion*, but no *Church-communion*.

3. Then no *Minister* could preach as an *Officer* out out of his own Congregation, but onely as a *gifted brother*, and as a *private Christian*.

4. Then no *Minister* could administer the *Sacraments* (which is an act of office) out of his own Congregation, nor (as I conceive) give the Sacrament to a member of another Congregation.

5. Then when his particular Church is dissolved, hee ceaseth to be a Minister, and must receive a *New Ordination*.

6. Then a Minister baptizing a childe, baptizeth him onely into his own Congregation. For if he be not an *Officer* of the *Catholick Church*, he cannot baptize into the *Catholick Church*, which

which is directly contrary to 1 *Cor.* 12. 13.

7. Then when the Officers excommunicate a person, he should onely be excommunicated out of that particular Congregation, *&c.*

8. Then Christ should have as many intire bodies as *particular Congregations*; Christ should not onely have one *Body* whereof particular Congregations are part, but every *Congregation* should be a *Body of Christ* by it self.

9. It would make way for toleration of heresies and blasphemies, and let in as many religions as there are particular Congregations.

10. It would make the Churches of Christ stand divided one from another in respect of government, and thereby bring ruine upon one another. Even as in a civill State, if particular Corporations should be independent from the whole in point of government, it would quickly bring destruction upon the whole.

For the removing of these and such like absurdities, This *learned and judicious Authour* in the Book fore-mentioned laid down a quite contrary Thesis. *That there is a Catholick visible, organicall Church, to which Ordinances and censures are firstly given by Jesus Christ. And that every Minister is seated by God in this Catholick visible Church, and hath a virtuall and habitual power to preach as a Minister in any place where he shall be lawfully called.* Indeed he is not an actuall Minister of the Church-Catholick, nor hath actually the charge of the whole Church as the Apostles had: but habitually onely by reason of the indefiniteness of his office. He hath power *in actu primo* by virtue of his office, though not *in actu secundo sive exercito*, hee hath *jus ad rem* every where, but not *in re* any where, without a call. He is a Minister of Jesus Christ, and thereby hath right and power to perform the acts belonging to his office, but for the execution of it, there is required a call thereunto.

This position is opposed and confuted by the fore-named Authours. And in answer to them (but especially to M. *Hooker* and M. *Ellis*) This Reverend Minister hath here written a *Vindication*, which he hath done with so much meekness,

moderation, ingenuity, perſpicuity and learning, that if that holy man of God M. *Hooker* were alive, I doubt not but he would paſſe the ſame judgment upon this Book which hee did upon the former. The truth is, The Queſtion is full of difficulty and in tricacy, the path in which he walks is an *untrodden path*, and the pains which he hath taken in the compiling of this work, and the learning which he hath diſcovered herein is ſo great, as I am very confident, *That whoſoever reads the Book will commend the Authour and his abilities, though he ſhould not in every thing reſent his opinion.* The Scope of the Book is to contend for the extents and rights of Chriſts Politicall Kingdom in his Chnrch upon earth, and to demonſtrate the unity of it, and thereby to lay a foundation of unity between particular Churches, which is as neceſſary for the preſervation of them, as purity and verity. *For a Church divided againſt it ſelf cannot ſtand.*

Sad it is to conſider, That whereas Jeſus Chriſt hath left two waies for the uniting of Chriſtians in faith and love, the devill ſhould make uſe of both of them to diſunite and divide us. The firſt is, *The Sacrament of the Lords Supper*, which was inſtituted to be a *Feaſt of Love*, and a *Band of Union* between Chriſtians, but by Satans cunning it hath proved an *apple of ſtrife* and of great contention, not onely between the *Papiſts* and the *Proteſtants*, the *Lutherans* and the *Calviniſts*, but between *us* alſo, and our *diſſenting brethren*. The ſecond is, *The Government of the Church*, which was ordained by Chriſt to bee νεῦρα τῆς χριστιανῶν, and as a *golden chain* to link them together in purity, verity and unity, to heal breaches, and to make us mind the ſame things, *and to be perfectly joyned together in the ſame mind, and in the ſame judgment*, But by the devills policy (whoſe property it is to bring evill out of good) it is become the great bone of contention, and a *middle wall of patition between Chriſtians and Chriſtians.* This is a *lamentation, and ſhall be for a lamentation.*

But my comfort is, That Jeſus Chriſt came into the world to remove the *wall of partition* that was between Jew and Gentile, and *to make both one*, and he is not only a *foundation ſtone* for his people to build their faith and hope upon, but alſo

alſo *a corner ſtone* to unite beleevers one to another. He it is that wil ſhortly remove all theſe *Wals of partition between brethren*, and will become not onely our *Redeemer*, but our *Peace-maker*. For he hath prayd for all thoſe that ſhould beleeve in him, *That they may be one, as thou Father art in me, and I in thee, that they alſo may be one with us, that the world may believe that thou haſt ſent me. And the glory which thou haſt given me, I have given them, that they may be one evn as we are one.* This Praier will in due time be fulfilled, together with thoſe three ſoul-comforting Prophecies concerning the times of the New Teſtament, *Jer.* 32. 39. *Zeph.* 3. 9. *Zach.* 14. 9. In the mean time it is our duty to ſtudy *unity* as well as *purity*. To this the Apoſtle exhorts us with great earneſtneſſe and affection, 1 *Cor.* 1. 10. *Phil.* 2. 1,2,3. *Eph.* 4. 3,4,5,6. This the preſent times call for with a loud voice. And this ſhall be the care and praier of *Joh.* 17. 21.

Your unworthy ſervant

in the work of the Miniſtry.

EDMUND CALAMY.

This Leaf being forgotten to be inserted in the former part of this Thesis, it was thought fit to adde it here.

M. *Norton* a reverend Minister in *N E.* in his Treatise of the Doctrine of Godlinesse, printed since his answer to *Apollonius*, defineth the Church-Catholick to be the number of the elect and redeemed, whom God hath called out of the world unto a supernaturall estate and communion of grace and glory with himself in Jesus Christ. And affirms, that there is but one Catholick Church, because there it but one faith. And then comes to distinguish this Catholick Church in respect of its adjuncts into invisible and visible. And then defines a visible Church to be a similar part of the Catholick Church, consisting of a competent number, knit together by way of visible Covenant, to exercise an holy communion with God in Christ, and so one with another, according to the order of the Gospell. And then distinguisheth this visible Church into pure and impure; impure into three branches, *viz.* Simply erring, Schismaticall, Heretical. And then makes the matter of this visible Church to be Saints *i. e.* visible believers. From whence wee have these concessions. 1. That there is a Church-Catholick which is but one. 2. That this Church Catholick is visible, yea, let me add further out of his answer to *Apollonius*, *Politica visibilitas est adjunctum respectu Ecclesiæ Catholicæ*, pag. 87. *i. e.* Political visibility is an adjunct in respect of the Church Catholick. 3. That this Church-Catholick is an integral. 4. That the particular Churches are similar parts of that integral. 5. That these particular Churches consist of visible believers, which as himself in his answer to *Apollonius*, confesseth are not all Saints in truth, καθ' ἀλήθειαν, but many of them onely κατ' δόξαν, in appearance. 6. That some of these visible Churches may bee impure, not only simply erring, but schismaticall, yea, hereticall.

But (saving my honourable respect to so worthy a man) I cannot see how these things are consistent with his definition of the Chuch-Catholick: for how can the Church-Catholick consist onely of the elect redeemed ones, called out of the world into a supernaturall estate, and yet the particular Churches which

which are similar (and constituent) parts of it, consist of members that are (many of them) only Saints in appearance, and not in truth; yea, some whole Churches erring, schismaticall, heretical. Now such matter as the particular visible Churches, which are the members of the Catholick consist of, such must the Church-Catholick consist of, which is the similar integral. And though such as are onely Saints in appearance, and not in truth, are said by M. *Norton* in his answer to *Apollonius*, p. 87. to be equivocall members of particular Churches, yet are they as truly members of the whole as they are of the parts, and they are so far true as that their externall communion and administrations (if any such be Officers) are true and valid, both in respect of the particular Churches, and the Catholick, *quoad externum statum*. And it is his own rule, *Resp.* p. 88. *Quicquid inest parti inest toti*, that which is in the part is in the whole. And again he saith *Ecclesia Catholica & Ecclesiæ particulares communicant essentiâ & nomine : & Ecclesiæ particulares, pro variis earum rationibus habent se ut partes & ut adjuncta Ecclesiæ Catholicæ. Ex naturâ, & ex ratione sunt ut res ὁμοιομερεῖς*, i. e. *similares : ut mare appellatur aqua, ita & qualibet gutta maris appellatur aqua.* Resp. pag. 87. therefore they must needs consist of the same kind of matter, as they are both visible.

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THE

THE Essence and Unity OF THE Church-Catholick visible, &c.

QUEST.

Utrum Ecclesia visibilis universalis sive Oecumenica sit prima, vel secundaria & orta à particularibus?

Whether the visible Church-Catholick, or the particular Churches be first?

CHAPTER I.

The Explication of the Tearms.

FOr the handling of this Question, here are these four tearms to be opened. First, What is meant by *Ecclesia, or Church?* Secondly, What by *visibilis, or visible?* Thirdly, What by *universalis, sive oecumenica, or universal and oecumenical?* Fourthly, What by *prima and orta, or the first Church, and that which riseth of it or secondary?*

First, What a Church is? The word Church is taken in a *civil or theological sense.* In a *civill sense,* for a company of people summon'd, or gathered together for some civil affairs, *Act.* 19 39. *It shal be determined in a lawful assembly:* the word in the Original is ἐκκλησία, a Church. Yea even the rout met together, *Act.* 19. 41. is called *Ecclesia,* ἀπέλυσε τὴν ἐκκλησίαν, He dismissed the assembly; or the Church, as the word is in the Original. *Sect.* 1.

Secondly, in a *theological sense,* it signifieth a company of people that are called, or to be called and joined together, standing in som spiritual relation to God And so the word is taken diversly.

First,

Chap. 1. First and most properly, for the *whole company of the elect*, as they are opposed to the reprobates, whether Jew or Gentile: and in this sense it is taken, Eph. 5. 25. 26. *As Christ loved the Church and gave himself for it, that he might cleanse it with the washing of water by the Word.* So ver. 23. 27. and 32. Again, Col. 1. 18. *His body the Church.*

Interdum cum Ecclesiam nominant, eam intelligunt quæ revera est coram Deo, in quam nulli recipiantur nisi & adoptionis gratiâ filii Dei sunt, & spiritus sactificatione vera Christi membra. Ac tunc quidem non tantum sanctos qui in terra habitant comprehendit, sed electos omnes qui ab origine mundi fuerunt. Calvin *Instit. lib.* 4. *cap.* 1. *sect.* 7. where you may see more of this subject. Of these there are three sorts: The first are *elect uncalled*, which are not actually the Church, but *in potentiâ*, and in Gods decree: The second sort are *militant*, warring with principalities and powers, with flesh, world, and devill, being actually justified and sanctified persons: The third sort are *triumphant* in Heaven, having finished their course, and are now *the spirits of just men made perfect*: For the fourth, which the Papists make, *viz. Ecclesia dormiens*, in Purgatory, we acknowledg not.

Secondly, the word *Church* sometimes signifieth more then the elect, *viz. the multitude of believers whether truly, or in shew onely.* So *Act.* 8. 3. *Saul made havock of the Church, Act.* 12. 1. *Herod stretched out his hands to vex certain of the Church.* Now it is certain that neither *Herod* nor *Saul* knew who were elect: but as himself expounded it, *He persecuted this way unto the death. And he desired letters to Damascus, that if he found any of that way, he might binde them,* Act. 9. 2. So *Act.* 5. 11. *Fear came upon all the Church.* Now it cannot be conceived that they were all elect that feared that judgement of God. So 1 *Tim.* 5. 16. *Let not the Church be charged with them, that it may relieve widows indeed.* Now we cannot conceive that onely the elect gave collection, but the whole number of professors, which yet are called the Church, *In Ecclesia plurimi sunt permixti hypocritæ, qui nihil Christi habent, præter titulum & speciem.* Calvin *Institut. lib.* 4. *cap.* 1. *sect.* 7.

Thirdly, the word *Church* is sometimes taken for the members

bers of the Church as distinct from the officers, *Act.* 15. *ver.* 22. *Then pleased it the Apostles and Elders with the whole Church.* And *ver.* 4. They were received of the Church, and of the Apostles and Elders. And this was before their convention in the Synod. And *Act.* 14.23. *Sect.* 1.

Fourthly, the word *Church* sometimes signifieth the Governors of the Church, to whom of right it belongeth to administer and dispense the censures of the Church. *Mat.* 18.17. *If he will not hear them, tell it to the Church,* i.e. the Ministerial Church, where Christ seemeth to me to speak of a Church that was in present being among the Jews, because he applies his speech to the capacity of the Jews present, *Let him be to thee as an heathen and Publican,* who might not have communion with Heathens, and would not with Publicans, but Christians might eat and drink with both: and the same course by analogy was to be taken by Christians when they had Churches set up, as it followeth, *ver.* 18 19. *Whatsoever ye shall bind on earth,* &c.

Now we know that matters of complaint were not among the Jews brought unto the Assembly or body of the people, but to their Elders and Rulers. And the word *Kahal,* which signifieth *Ecclesia* or *Church,* is frequently used in the Old Testament for a Court of Elders, not onely Ecclesiastical, but even civil. See 1 *Chron.* 13. *ver.* 1,2, 4. And 1 *Chron.* 29. 1, 10, 20. And 2 *Chron.* 29. *ver.* 28,31,32. And 2 *Chron.* 30. 2, 4. called *Psalm.* 82. 1. *The Congregation of the Gods.* Compare also *Num.* 35.12, 24,25. and *Deut.* 19. 12. with *Josh.* 20.4,6. By Congregation in one place, is expounded Elders in the other. Also *Exod.* 12.3. with *v.* 21. *Deut.* 31. 28. הקהל ἐκκλησιάσατε gather me the Elders, or *make a Church of Elders.* The same word we find 1 *King.* 8. 1. of *Solomons* assembling the Elders of Israel. And 1 *Chro.* 28. 1, of *Davids* assembling the Elders. The Septuagint translate *Kahal Ecclesia,* or *Church,* by Συνέδριον, *Prov.* 26.26. His wickedness shall be shewed before the whole Congregation, ἐν συνεδρίῳ. Compare also *Deut.* 23. 1,2,3,8. No bastard, Ammonite, Moabite, *&c.* might enter into *Kahal,* the Congregation, which is rendred by the best Divines to be *Consessus Judicum, the congregation of Judges.* For by *Exo.* 12.48, 49. and *Num.* 15 14,15. and 9.14. and *Lev.* 22.18. All strangers upon circumcision were

Chap. 1. admitted into the Congregation of the people to offer to God as well as Israelites. *Demosthenes* useth the word ἐκκλησία *pro concione magnatum*, saith *Pasor*. It is very frequent in the Scripture to speak of executing of judgment and justice, and putting away of evil from the Congregation, indefinitely by *ye* and *thou*, as if it were spoken to the whole Congregation, which was done by the Elders and Judges onely, judicially: *Levit.* 19. 15, 35. *Deut* 16.19. *Jerem.* 7.5. *Amos* 5. 15, 24. *Zech.* 7. 9, 16. 1 *Cor.* 5. 4, 7, 12.

Fifthly, The word *Church* is sometimes used to signifie the faithful in some one family, *Philem.* 2. &c. *To the Church in thy house*; Unless those families were the meeting-places for the Christians that dwelt about, to enjoy the Ordinances of God in, because there were no publick meeting-houses built. And to this I confesse I incline. The second acceptation of the word *Church*, suites best with this question.

Sect. 2. The second term to be opened is, What is meant by *Visible*? The Church is distinguished into *Visible* and *Invisible*, which yet are not two distinct Churches or species of Churches, but it is a distribution of the Subject by the Adjunct, *viz. à duplici modo communionis, externo & interno.* Such as have spiritual communion with Christ, ἔσωθεν inwardly, are said to be *Invisible* members, which are onely known to God, and not to men, having this seal, *The Lord knoweth who are his.* Such as have external communion in outward Ordinances ἔξωθεν, they are called *visible* members, because their communion is visible and apparent. I grant the *internal* communion is *invisible*, but the *external* is as *visible* as of any civil society: and God's Ordinances are as visibly administred, as justice at the Sessions or Assizes, and the profession of Christianity is as visible as the profession of any trade: the general calling to be Christians by profession, is as visible as the particular calling and trade of life. The inward grace is indeed invisible, but the outward administration of the Ordinances, and communion in them, is visible, *i. e.* perceptible by the senses. And this external communion in the Ordinances, though it were distributively in the several places where men live (which is confessed by all) would serve my turn for this question which I have in hand. But visible taken in the sense which

M. *Ellis*

M. *Ellis* takes it in, in his *Vindiciæ Catholicæ*, for that which *uno intuitu videtur*, is seen with one view, was not my meaning, and therefore to expound it so, which he knows I did not, is to prevaricate, as he chargeth me, *pag.* 59. If *visible*, *i.e.* that which may be seen, and *visum*, that which is seen actually, be the same, then is not the world visible. But when we say the whole world is visible, there is required an act of the mind: we conceive that all countries are visible as well as our own; and if we were there we might see them. They cannot be said to be invisible, because we see them not actually. *Nam visibile est quod videri potest, licèt nunquàm videtur. Visible is that which may be seen, though it be never actually seen. Videri potest*, or *may be seen*, is referred to the capability of the object to be seen, not to the particular act of every agent at all times. But take *visible* in his sense, *Quod uno intuitu videri potest*, as a Kingdom representative in a Parlament. *Sect.* 2.

Is a Parlament onely visible to such as do actually see it, and invisible to all others? Is it not *visible* because not *visum*? Men know it may be seen, though they see it not; though they exercise their knowledg onely about it, and not their sences, yet that makes it not a *genus*, or *secunda notio*: It is visible, though not actually seen. *Cameron de Ecclesiæ conspicuitate*, pag. 245. saith the Church is visible as the world is: we cannot see the whole world together, but *secundum partes, successivè, non uno obtuitu: attamen nulla est pars terræ habitabilis quæ non possit cerni.*

Now onely the invisible company have internal spiritual communion, and are elect; many of those that have external communion and are visible members, shall perish. And yet by reason of their profession are said 2 *Thes.* 1. *ver.* 1. *To be in God the Father, and the Lord Jesus Christ*, as *Ames* also confesseth, *Ames. med. lib.* 1. *cap.* 32. *art.* 9. Such was the Church of *Corinth* and *Ephesus*, &c. wherein all were not in communion for life. And of such Christ speaketh, *Joh.* 15. 2. *Every branch in me that beareth not fruit, he takes away.* And *verse* 6. *If a man abideth not in me, hee is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* These are said to be redeemed, 2 *Pet.* 2. 1. denying the Lord that bought them. And *sanctified*, Hebr. 10. 29. *And hath accounted the blood*

Chap. 1. *of the Covenant wherewith he was sanctified, an unholy thing.* And in *Pauls* exordiums to his Epistles, *To the Church of God, to them that are sanctified in Christ Jesus, called to be saints,* 1 Corinth. 1. vers. 2. These are called the *sons of God,* Gen. 6. ver. 2. And *Deut.* 14 ver. 1. It is spoken of Israel in general, *Ye are the children of the Lord your God.* And *Gal.* 3. 26. *Ye are all the children of God by faith in Christ Jesus.* Now it is not to be conceived that all the members of the Churches in *Galatia* were true believers. They are called *the children of the Kingdom,* Mat. 8. 12. *i. e.* reputed so, but yet many of them *were cast out into utter darkness.* And *Acts* 3. 25. *Ye are the children of the Covenant which God made with our fathers.*

Their advantage by being of the visible body *was great every manner of way,* Rom. 3. ver. 1. 2. To them pertained the *adoption,* Rom. 9. ver. 4. *and the glory, and the Covenant, and the giving of the Law, and the service of God, and the promises.* Which adoption is not internal adoption (proper onely to true believers) for it is a privilege belonging to the body of that people; but it is the honour of being separated and reputed the children of God, and so to live under the external Covenant and service of God, and promises, though they had not grace to improve them. They are called, *Rom.* 11. 17. *branches of the true Olive,* partaking of the root and fatnesse of the Olive, which were broken off, and others ingraffed in their room, which cannot be meant of the invisible company of elect, but the visible Church. God did not blot some out of his book of election, and put others in; or break off any true believers, and graff others in, but onely out of their visible Church, standing, and partaking in outward Ordinances.

Object. But is not this absurd, that Christ should have wicked men, who are limbs of Satan, to be of his mystical body? Carnal wicked men to be members of such a gracious, glorious head?

Answ. If by mystical body be meant the company of elect, faithful ones, that are knit to Christ by the Spirit on his part, and by faith on their part, and receive spiritual sap and virtue, and grace from Christ internally; it were altogether absurd to suppose any limb of Satan were so: but mystical body is taken in opposition to a natural and civil body. Now draw a word

(as

(as suppose head) from its *natural* and *proper signification* to a *civil* use, and head will signifie a King, who is called a civil head, and then draw it to a *theological use*, and it is called a mystical use of that word, and so Christ is called a spiritual or mystical head, and the Church a mystical body. And in this sense mystical and organical are competible, for both visible and invisible members may be said to be of the mystical body of Christ, though in a different respect in regard of their communion, the one visible onely, the other not onely visibly but also invisibly. And in this sense M. *Cotton* in his *Doctrine of the Church* calls a particular Church a mystical body of Christ, wherein all are not of the invisible company. And as the body admits of such a distinction, so doth the head also, for Christ affordeth spiritual communion to some inwardly, as well as outwardly by Ordinances, even saving graces and comforts by the Spirit of grace; to others only outwardly by Ordinances, and by common works of his Spirit. In the same sense that a visible Church may be called a mystical body of Christ, Christ may also be called a mystical head thereof. As Christ terms himself a Master, so he hath evil, slothful, unfaithful servants and stewards: as a King, he hath rebells that will not have him to rule over them, even in his Church, *Mat.* 25. 26. *Luk.* 19. 14, as a shepherd hee hath goats as well as sheep: *Mat.* 25. 32. as a housholder hee hath vessels of dishonour as well as honour, 2 *Tim.* 2. 20. *Mat.* 25. ver. 2. as a bridegroom he hath fooliſh virgins as well as wise invited to the wedding: as a husbandman, he hath tares among his wheat, *Mat.* 13. 25. as a fisherman, he hath rubbish in his net as well as good fish, *Mat.* 13. 47. as a vine, he hath unfruitful branches as well as fruitful, *Joh.* 15. 6. Christ saith, my people are fooliſh, they have not known me, sottish children that have no understanding, that are wise to do evil, but to do good they have no knowledge, *Jer.* 4. 22. yea, stubborn and rebellious people. In the N. T. there were some in the Church of *Corinth*, 1 Cor. 11. that had not the *knowledg of God*, *denying the resurrection*, guilty of *drunkenness* at the Lord's table, guilty of *fornication* and *uncleanness*, and *lasciviousness*, *and had not repented*. And *Tit.* 1. 16. *Paul* speaks of some in the Church, that *professed they knew God, but in works denied him, being abominable,* *Sect.* 2.

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disobedient, and to every good work reprobate. And 2 *Tim.* 3. 5. *Having a form of godlinesse, and denying the power thereof.* And *Phil.* 3. ver. 18, 19. *Enemies to the crosse of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.* See what manner of persons *Jude* speaks of in 12, 13, and 16 verses. *Spots in their feasts of charity, feeding themselves without fear, clouds without water, carried about with windes, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever: murmurers, complainers, walking after their own lusts,* &c. Yet these were God's people by dedication and consecration, and God owneth them so. And is it not as absurd for Christ to have such branches as such members?

But though the Metaphor taken from the natural head and members, seem to imply such a strict union and communion as to set forth onely the elect, yet we know that many of them are not called, and so in their natural condition as vile as any, and even the best on earth are but sinful men; yet as it is borrowed from a civil head and political body, it is no absurdity at all. For God himself is head and Governour of all the world, and thereby of divels as well as angels, beasts as well as men, wicked men as well as good, for he is the sovereign ruler over all. And Christ *Eph.* 1. 22. is said to be *head over all things to the Church his body.* There is therefore a visible Ecclesiastical body, which may also in some sense be called mystical: and there is also an invisible spiritual body of the elect onely, which is most properly called mystical. There are two Sievs or garbles which God useth, the first is, to sift the world into a visible Ecclesiastical body, over which Christ is a mystical, political, governing head and ruler, and this Sieve is managed by the hands of the Ministers; the second is to sift the visible Ecclesiastical body into a spiritual invisible body; and that is in God's hand onely.

Now we are to know that this distinction of *visible* and *invisible* is a very lame one, and the lameness thereof deceiveth many: For whereas all distributions should have their parts distinct and different; and the more opposite the members be, the better

better the distribution is; these two branches of this distinction interfier one with another, and the one comprehends the other: the visible comprehend the invisible here in this world, I mean the persons, though not the notions. For *though indeed every visible member is not invisible, yet every invisible member in the Church is also visible. Ad Catholicam Ecclesiam visibilem in terris se recipere debent, quotquot invisibilis illius cives esse cupiunt.* Polani Syntag. lib. 7. cap. 9. *Invisibilis Ecclesia latet in Ecclesia visibili ut pars in toto, si utramque consideres ut cœtum vocatorum externa vocatione, quæ communis est invisibili & visibili Ecclesiæ,* Ibid. *Sect.* 2.

They that have inward communion with Christ for life, are not taught and nourished onely by an inward unction or inspiration, but are fain to have external communion also in the outward Ordinances of God. *De Ecclesia vivorum modò agitur, cui Symbolum Apostolicum præscriptum est, non de cœlesti.* Ram. *in* Symb. So that this distinction is like the old distinction of *Gratia gratis data, & gratia gratum facient*, whereas *Omnis gratia gratum faciens, est etiam gratia gratis data.*

If invisible had been taken for Saints in heaven, and visible for Saints on earth, it had been a compleat distinction. Or if visible had been taken for a Church conspicuous, flourishing with liberty of Ordinances; and invisible for a Church latent, as under persecutions, and general heresies, then it had been compleat; but the terms are not used in either of those senses, and therefore the distinction halteth. So that in what is to be said we must take heed, that by visible we mean not onely such as are hypocrites and reprobates, but those that are also truly godly: not onely such as make external profession of faith, whereby they are differenced from heathens, but such as have inward sincerity also, whereby they are differenced from hypocrites.

The Church visible (I said) *is a company of people called or separated by God from Idols to the true religion, and yielding professed subjection to that call,* which is true of the godly as well as of the hypocrites. This description is excepted against by some, because it is said to be a separation from Idols, whereas many Atheists and Jews, *&c.* which worship no Idols, may be converted, *What a Church-visible is.*

Chap. 1. verted, and therefore (say they) it had better have been said, called out of the *world*. But I answer, that that expression would have admitted of as much exception, for there is much of the *world* in the Church. *I pray not for the world*, saith Christ, *Joh.* 17. *ver.* 9. which was meant of the reprobate Jews, which yet were in the visible Church. If I had made a description of the invisible Church, it had been right to have said called out of the world, but speaking of the visible Church, Idols are the most proper contradistinct term to the living God, and Idolatry that which onely causeth a divorce between God and a visible Church; and obstinate prophaneness, which is opposite to the *professed subjection*, mentioned in the description. And though some converted should have been Jews or Atheists, *&c.* that never were Idolaters, yet my description takes them in, for I mean a separation or call both *privatively* and *negatively*; privatively, if they have been Idolaters; negatively, though they never were, *i. e.* there must be a disclaiming of Idols negatively, though there never were a positive worshipping of them. As if a neuter who never struck in of any side, shall side with one opposite, there must be a disclaiming of the other opposite.

An objection much to this purpose, reverend Mr. *Norton* hath, *In Respons. ad totam Quæstionum Syllogem.* p. 115. whereby he would inferr, That a Synod is not a Church; his words are these, *Nullus cœtus cujus membrorum vocatio non habet mundum terminum immediatum à quo, & Christum terminum immediatum ad quem, habet sanctè vocatos pro proximâ materiâ. At omnis Synodus est talis cœtus, cujus membrorum vocatio non habet terminum immediatum à quo*, &c. *Materia Synodi sunt pii & docti viri membra Ecclesiæ.* But with due respect unto him, I conceive, he little considered how much this argument strikes at all the Churches in *New-England*, which are made up of members, not immediately called out of the world, but of members of our Churches in *Old-England*, and by Gods Ministers here converted, and sealed with the seal of the Covenant.

A second exception against it is, Because a Church may be a Church, though they fall to some Idolatry, as the ten Tribes were owned by God as his people though Idolaters. were

I answer, there were seven thousand in *Israel* in the worst times, that lived *latent* among the Idolaters, *who never bowed the knee to* Baal, *nor kissed him*, and God might own the people for their sakes, being the better part, though the lesse. Secondly, though God doth not divorce a Church for all Idolatry, yet they deserve it. And at last came forth the sentence of *Lo-ammi* and *Lo-ruhamah* against the ten Tribes for it, *Hosea chap.* 1. *ver.* 6. 9. Thirdly, I answer, it may be *verè Ecclesia* (as is said of the Church of *Rome* by some) but not *vera & pura*: and it was needfull for me, as near as I could, to give a description of a true Church. But I will not contend with any about this description, you may take a more comprehensive description. A visible Church may be described to be a company *of those that own or do profess the doctrine of Christ. Or such as profess the true Religion.* Sect. 3.

The third term to bee opened is, *Catholick*, *universall* or *Oecumenicall*. The word *Catholick* is frequently given to such Churches as hold the true doctrine of the Apostles, and in that sence it is the same with Apostolical, as it is opposed to heretical, and so wee find it frequently used in *Eusebius*, *Socrates*, and *Sozomen*. So *Damasus* is called Bishop of the Catholick Church at *Rome*, and *Aurelius* of the Catholick Church at *Carthage*, and *Callinicus* of the Catholick Church at *Peleusium*. And the Council of *Nice*, calls the Bishops of the Orthodox Churches, Bishops of the Catholick and Apostolicall Church. And in that sense I suppose M. *Ellis* intends it in the title of his book which hee calls *Vindiciæ Catholicæ*, a sound or Orthodox vindication. For if he means by it a generall vindication against all that assert a Church-Catholick visible, he is mistaken therein also; for M. *Rutherford* hath written professedly of my question in both the branches of it, that there is a Church-Catholick visible, and that it is the prime Church: though I confesse I knew not of it when I printed my *Thesis*. But this signification doth not fully comprehend my meaning of the word. Secondly, *Catholick* is taken for an office in the Church, next under a Patriarch, that was as his Vicar generall, and is called in Latine *Rationalis*: See *Salmas. de primat. Pap.* p. 212. Thirdly, *Catholick*, *universal* or *generall* is taken for a logical second notion, abstracted by Sect. 3.

Chap. 1. the minde of man comprehending diverse different *species* under it. Fourthly, it is taken in the same sense that we use to take *Oecumenicall*, that which is or may be all over the world. The first and last sense are onely pertinent to this Question, *viz.* the Orthodox Church over all the earth, and especially this latter; and therefore now I have inserted the word *Oecumenical* into the question.

And in both these senses *Augustine* takes it, who saith, the Church is call'd Catholick, *Quia universaliter perfecta est, & in nullo claudicat, & per totum orbem diffusa est.* Aug. de Gen. *ad lit. cap.* 1.

We are to know that the Church of God admits of severall distinctions from severall accidents. As in reference to the times wherein the Church hath existed, or doth exist, it is distributed into the Church under the *Old Testament*, and the Church under the *New:* And this again is distributed into the *primitive* and *successive*: So in regard of the places where the Church doth exist, or persons of whom it consisteth, it receiveth the distinction of *universall* and *particular*. Now in this question, universall is meant principally in regard of persons and places, and not in regard of time. *The Church-Catholick existing on earth at the same time, is compared with particular Churches existing at the same time also.*

What the universal visible Church is. *The Universal visible Church, is the whole company of visible believers throughout the whole world.* Now whereas M. *Ellis vind. pag.* 52. saith, this definition of the Church-Catholick reacheth not the subject of my question, but contains what is of all hands confessed. I answer, I aimed at no more in the first part of my question, but to prove that there is a Church-Catholick visible, which he saith is of all hands confessed, and then I have as much as I desired, namely, the subject of my question granted. But I will further add that which M. *Ellis* thinketh wanting to make it pertinent to this question, *viz. That this company is one visible Kingdom of Christ on earth.* The Evangelical Church, which is so often called by Christ, the Kingdom of heaven, several men give several descriptions thereof. I shall set down some of their sentences.

Ecclesia

" *Ecclesia Dei vivi est columna & firmamentum veritatis,* Sect. 3.
" *toto orbe terrarum diffusa, propter Evangelium quod prædica-*
" *tur, sicut dicit Apostolus, in omni creatura quæ sub cœlo est.*
Aug.

" *Sancta Ecclesia nos sumus, sed non sic dico nos, quasi ecce qui*
" *hic sumus, qui me modo auditis, sed quotquot sunt Christiani*
" *fideles in universo terrarum orbe, quoniam à solis ortu usque ad*
" *occasum laudatur nomen Domini. Sic se habet Ecclesia Catho-*
" *lica mater nostra,* Aug. *Serm* 99. *Adhuc habet Ecclesia quo cre-*
" *scat donec illud impleatur, Dominabitur à mari usq; ad mare.* Aug.
in Matth.

" *Disseminata est Ecclesia super omnem terram.* Iren. *lib.* 3.
cap. 11.

" *Non altera Romana urbis Ecclesia, altera totius orbis æstiman-*
" *da, Gallia & Bithinia, & per sis, & Oriens, & India, & omnes*
" *barbaræ gentes, nationes, unum Christum adorant, unum observant*
regulam veritatis. Si authoritas quæritur, Orbis major est urbe. Je-
rom. *ad* Evandr.

" *Distincti per Orbem Ecclesiarum conventus, unam Catholicam*
" *faciunt Ecclesiam.* Beda *in* 1 Pet. 2.

" *Catholica Ecclesia est illa quæ diffusa est per universum orbem.*
" Cyril. *Hierosol. Catech.* 18.

" *Quum unus sit Deus, una fides, unus Dei & hominum Medi-*
" *ator Iesus Christus, unicum Ecclesiæ caput, consequitur*
" *necessariò unam quoque esse Ecclesiam.* Bezæ. *conf. fid. cap.* 5.
" *art.* 2.

" *Sæpe Ecclesiæ nomine universam hominum multitudinem in orbe*
" *diffusam designamus, quæ unum se Deum & Christum colere profi-*
" *tetur.* Calv. *Instit. l.* 4. *c.* 1. *s.* 7.

" *Est Congregatio omnium per orbem universum qui consenti-fide*
" *Evangelica.* Bulling.

" *Est cœtus hominum Christum, suum regem, sacerdotem, & prophe-*
" *tam profitentium.* Keckerm.

" *In Novo Testimento, vocamus Ecclesiam pro omnibus qui Christo*
" *nomen dederunt.* Zuingl

" *Universa multitudo Christianorum quæ se fidelem censet, simul*
" *unus fidelis populus, una Ecclesia dicitur.* Idem.

Chap. 1. "*Ecclesia significat totum illam omnium multitudinem* "*quæ generatim ex vocatione, & professione externa æstimatur.* Trelc.

"*Ecclesia Catholica ex hominibus unius temporis, est Cœtus eo-* "*rum omnium, qui doctrinam Evangelii de Jesu Christo in carne jam* "*manifestato per universum mundum profitentur. Dicitur ἡ οἰκουμένη* "*μέλλουσα*, Heb. 2. 5. i. e. *mundus ille futurus, quem prædixerant* "*prophetæ, & priore adventu Christi inchoatus*, &c. Polani. Syntag. *lib.* 7. *c.* 7.

"*Statuimus Ecclesiam quandam universalem externam per to-* "*tam orbem dispersam, nobis in sacris literis describi, quæ visibili* "*quadam politia unicum Ecclesiasticum Organicum corpus consti-* "*tuit, sub quo omnes Eccleſiæ particulares Classicales Provinci-* "*ales & Nationales tanquam partes totius continentur.* Apollon. "*pag.* 29.

"*Ubicunq; & quandocunq; fuerint homines Apostolicâ fide infor-* "*mati, Christianam Electorum rem-publicam constituunt, etiamsi* "*dispersi in omnes orbis partes.* Sic Antoninus Philosophus *civem* "*Romanum dixit esse, quicunq; Romanis legibus viveret. Ita quicunq;* "*Christianis legibus moribusq; vivit, ubicunq; sit nihil interest, ci-* "*vis est Christianus, & ad publicum de regendâ civitate Dei consi-* "*lium adhibendus, ut Ecclesiæ Catholicæ disciplina Catholica sit.* Ram *de* Eccles.

Against these testimonies M. *Ellis* saith *pag.* 5. that I bring the description of the visible Church out of severall Authours, none of which, except *Apollonius* and *Ramus*, take it in my sense.

Ans. They all imply a Church-Catholick, and that to be visible, and this Church-Catholick visible, to be one, which is all I brought them for.

And whereas he seeks to blast *Apollonius* because he was preingaged, I answer, It is more then I know, he is still alive, and may answer for himself. And against *Pet. Ramus* he alledgeth a clause out of *Beza's* ep. before *Aristotles Organ.* But I could cite much more in his commendation out of others, but I write not to commend men, *valeat quantum valere potest*, I am sure I have cause to blesse God for him.

Somtimes, saith *Bisield*, Church signifieth a company of men

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in one City or Province, that did outwardly profeſs the true religion, 1 *Cor.* 11. 18. 22. And ſo uſually in the writings of Divines, the company throughout the world, ſo profeſſing, is called the viſible Church, *Biſield* on *Art.* 9. *Sect.* 3.

Catholick in the moſt evident ſenſe agreeth to the Church now under the Goſpel, ſince the partition wal between Jews and Gentiles was broken down, and yet in ſome ſenſe it may agree to the Church from the beginning. *Idem.*

For particular Churches, either ſingle or combined, either *National, Provincial, Claſſical, or Congregational*, it is not belonging to this queſtion to diſcuſſe the Queries about them; and therefore I ſhall only ſet down ſom deſcriptions of them poſitively, as they are uſually taken by others, and give you my preſent apprehenſions of them.

What a National Church is.

A Nationall Church is where all the viſible, publick, religious Aſſemblies of a Nation, being parts of the Church-Catholick, living under one politick, civill government, are by the profeſſion of the ſame faith, and communion in the ſame worſhip and government, united into one body Eccleſiaſtick, or Eccleſiaſticall Republick. Two things (as I conceive) are required to make a National Church. Firſt, National agreement in the ſame faith and worſhip. Secondly, Nationall union in one Eccleſiaſticall body, in the ſame community of Eccleſiaſticall government. The Churches in *France* and the *Netherlands* have the ſame faith and worſhip, and kinde of government, but they are not in the ſame Nationall community thereof. See *Apollonius* conſid. cap. 3. Aſſert. 2. "*Aſſerimus Eccleſiam viſibilem in ſacra Scriptura de-*
"*ſcriptam, non tantum fuiſſe Parochialem ſeu particularem, ſed*
"*eſſe etiam Eccleſiam quandam Nationalem unius gentis aut reg-*
"*ni, quæ conſtat ex diverſis & multis Eccleſiis Parochialibus,*
"*uno regimine Eccleſiaſtico junctis, & mutuâ quadam commu-*
"*nione & ſocietate Eccleſiaſticâ viſibili inter ſe devinctis.* See clear proofs for Nationall Churches under the Goſpell, *Iſa.* 55. *ver.* 5. *Thou ſhalt call a Nation which thou knoweſt not, and Nations which knew not thee, ſhall run unto thee.* It is ſpoken of Chriſt under the Goſpel. And there is ſet down both *Gods call of a Nation, and a Nations anſwer to that call.* And theſe two things are ſufficient to make a Church. Alſo, *Iſa.* 19. 24, 25. *In that day*

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shall Israel be a third with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall blesse, saying, Blessed bee Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. It is a prophecy of the times under the Gospel, where *Egypt* and *Assyria* are promised to bee called in, to bee Churches as well as *Israel*, and are preferred in order before *Israel*, however it is clear those three Nations are owned, and blessed by God as three sister-Churches. Also, *Psal.* 72. 11, 17. *All Kings shall fall down before him, all Nations shall serve him. All Nations shall call him blessed*, i. e. *Christ*, Mat. 21. 43. *The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof*, Rom. 10. 19. *I will provoke you to jealousie by them that are no people, and by a foolish Nation will I anger you*, i. e. God choosing the Gentile Nations, and giving them the priviledges of the Jews, it should anger the Jews, and provoke them to jealousie, *Isa.* 65. 1. *I said, behold me, behold me, to a Nation that was, not called by my name.* The Commission of the Apostles was to *go teach and baptize all Nations* (not Congregations onely) *i. e.* some of all Nations, if they received the Christian faith; and the whole Nations, if the whole received it, *Mich.* 4. 2. *Many Nations shall come and say, Let us go up to the mountain of the Lord, and he will teach us his ways, and we will walk in his paths.* Isa, 52. 15. *He shall sprinkle many Nations*, i. e. *with his grace*, Jer. 4. 2. *The Nations shall blesse themselves in him, and in him shall they glory.* And *Rom.* 4. 17. *Abraham* is said to be a father of many Nations in a spirituall sense, as well as a carnall. *In thee shall all the Nations of the earth be blessed.* He is said to bee the father of us all, *Rev.* 11. 15. *The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ.* The Ecclesiasticall polities in converted Kingdoms, are said to be commensurable to the civill, *Rev.* 21. 24. *The Nations of them that are saved shall walk in the light of it*, i. e. of the new Jerusalem, *Zac.* 2. 11. *Many Nations shall be joined unto the Lord in that day, and shall bee my people.* Whereby wee see the current of the Scripture runs, that God not onely would convert Congregations out of severall Nations, but the whole Nations which also he performed, and many whole Nations joined themselves to the Lord,

Lord,& made Christian Kingdoms or Common-wealths,though they proceeded not from the loins of one man, as the Israelites did, which some make the ground of the Nationall Church of the Jews: yet we know there were proselytes of all Nations that were members of that Church,and had right to all the Ordinances as well as the Israelites, and servants that came not out of *Abrahams* loins. *Sect.* 3.

And by the same reason when a part of a Nationall Church shall join in particular consociation and community in a City or Province, or Classis, they may receive denomination from thence:the one containing a greater part of the Church-Catholick, the other a lesse.

For the Church-Catholick being a *similar body* retains the name Church, in what parts, parcels, or quantities soever it bee divided into, for convenient community, untill it be brought *in minimum quod sic*,as the Philosophers say, *i. e.* into the least parts that can injoy publick communion in Ordinances, which is a particular Congregation. The division of the Church-Catholick into particular Congregations, seemeth to me to bee no further of divine institution, then as it fitly serveth for order and edification, by cohabitation, for injoyment of Gods Ordinances together publickly (as the Jewish Church was divided by Synagogues, for their constant enjoyment of Word, praier, and discipline, which they could not constantly enjoy, as a Nationall Church, by their Nationall worship thrice in the year) and the same reason will by proportion carry it for Classicall, Provinciall, and Nationall divisions, for community of a greater part of the Church,

Gersom Bucerus in dissert. de Gub Eccles. p. 11. hath this description of a particular Church. *Nos particularem Ecclesiam intelligimus quemlibet credentium cœtum in unam vocationem divinam, Evangelii prædicatione, sacrarumq; Institutionum observatione adunatum, ac uni presbyterio subjunctum, sacros verò conventus uno aut pluribus locis agitantem. Nam parœciarum in quibus convenitur numerus, accidentaria res est, nihil ad Ecclesiæ particularis essentiam pertinens.* Now this seemeth to mee to bee a discription of a Presbyterial or Classicall Church, and so not to divide the Church-Catholick into any lesse parts, for the enjoyment

Chap. 1. injoyment of all the uſuall publick Ordinances, then a Presbyteriall, Claſſicall Church: and ſo, though it be a deſcription of a particular Church indeed, yet not of the leaſt particular Church.

M. *Cotton* a reverend Miniſter in *N. E.* in his Doctrine of the Church telsus, that a *viſible Church is a myſtical body, whereof Chriſt is the head, the Members, Saints called out of the world, and united together into one Congregation, by an holy Covenant, to worſhip the Lord, and to edifie one another in all his holy Ordinances.* But (with due reſpect to ſo grave and worthy a man) much of this deſcription ſeems to me to belong to an inviſible Church, and not to a viſible. Firſt, becauſe the matter thereof is the myſticall body of Chriſt, conſiſting onely of Saints called (not onely from *Idols*, but) out of the *world*, and therefore truly godly; but much of the world is in the viſible Church.

Secondly, Every Congregation, though it be in ſome ſenſe of the myſticall body of Chriſt, yet is not *the*, or *a myſtical body* of Chriſt, for Chriſt hath but one myſticall body; it behooveth therefore a particular Church to be defined with reference to the reſt of the body, and not to the head onely, it being but a part of the body. It would ſeem ſtrange to define the *little toe* to bee a body made up of fleſh, blood and bone, of ſuch a figure, informed by the head, without declaring the reference of it to the reſt of the body. Or a Corporation in *England* to bee a body politick whereof the King is the head or Sovereign, without mentioning its reference to the reſt of the Kingdom, whereof it is but a part, and ſo the King, the head or governour thereof, but ſecondarily, it being a part of that Kingdom whereof he was Sovereign. It is true, the Apoſtle ſaith, *the head of every man is Chriſt*, 1 *Cor. chap.* 11. *ver.* 3. *i. e.* they are of the body of Chriſt. So it may be ſaid of every Congregation, Chriſt is the head thereof, and that it is of his body or Kingdom viſible Eccleſiaſtical, but then we muſt add that which the Apoſtle doth of the Church of *Corinth*, 1 *Cor.* 12. 27. *Now ye are the body of Chriſt, καὶ μέλη ἐκ μέρους*, i. e. *members of a part*, rendred in the old Engliſh Tranſlation, Members for your part: in the new, Members in particular. On which words ſaith *Beza in his large notes* upon

upon the place. *Nam omnes Ecclesiæ per orbem dispersæ, diversa sunt unius corporis membra.* And the English Annotations upon the Bible, paraphrase it thus. *That is, members of this Church of Corinth, which is but a part of the Catholick Christian Church: for all the faithfull whereſoever they are, make the whole body: you Corinthians are not the whole body, but members onely, neither all the members, but a part onely of them.* Paræus *renders it* partiatim, *Peter Martyr, Vos estis pars membrorum.* Thirdly, I dare not make a particular explicite holy *covenant* to be the *form* of a particular Church, as this definition seemeth to do, because I finde no mention of any such Covenant, besides the general imposed on Churches, nor example or warrant for it in all the Scriptures, and therefore cannot account it an Ordinance of God, but a prudential humane device to keep the members together, which in some places and cases may haply be of good use, so it be not urged as an Ordinance of God, and so it be not used to inthral any, and abridge them of liberty of removal into other places and Congregations, for their convenience; or urged as the form of a Church. I deny not but mutual consent of persons within such a vicinity, to joyn together constantly in the Ordinances of God under the inspection of such and such officers, is requisite to a particular Congregation. Sect. 3.

But it is the generall preceding Covenant sealed by baptism, and not this that makes them of the body of Christ: they must be conceived to be of the visible body of Christ, before they can be fit members to constitute a particular Congregation: neither is it this particular Covenant that giveth right to the Ordinances of God, but the general, and therefore they must be judged to have right thereto before they be admitted as members of the Congregation. Onely this mutual joyning together, and choice of such and such a Pastor or Teacher or ruling Elders, giveth such Officers a call to take immediate inspection over them, and administer the Ordinances of God belonging to their offices, unto them, to which they had right before their particular consociation, which is but an accidentary thing, and may many waies be dissolved, and yet they not lose their right to God's Ordinances by that dissolution. Such a consent, joyning, and call of, or submitting to a

Chap. 1. Presbytery, giveth to those Elders right of exercising of their offices over, or towards them, rather then over others, and to them, to expect or require the Ordinance of God from those particular Officers, rather then from others.

Fourthly, for the enjoyment of all the Ordinances of God in one Congregation, it seemeth to mee very inconvenient for some of the Ordinances, and altogether impossible for others. First, It is inconvenient, that a Church consisting of seven, ten, twenty, or thirty, should inflict the formidable sentence of excommunication against any person, to cast him out of communion, not only with themselvs, but the whole Church-Catholick visible, and deliver him up to Satan. For if it be inflicted by the votes of the whole Congregation (as some would have it) many of the members being private men, and haply altogether illiterate and unexperienced, through want of age, education, or parts, are not able to understand the nature of the allegations and probations, they may bee so intricate, or not able to apply the rule unto the case, for inflicting of a just censure: and may be in danger to bear particular favour or ill will unto their persons, and so apt to be swayed by love, pity or hopes from them, or to bee over-awed by fears or threatnings, being poor men, servants, children, workmen, tenants: and therefore our brethren for Congregationall Churches, have of late, seeing this inconvenience, debarred the people from votes, and put it into the hands of the Elders onely. See M. *Cottons* keys of the Church.

Yea, even the Elders of one Congregation may be in danger of the same temptations, because of particular relations, and their dependance on them for maintenance. But suppose they were as free as Angels from temptations or infirmities (which they are not) yet the weightinesse and solemnity of the censure would require to bee performed by a Colledge of Elders of a combined Presbytery, that so it being not passed by the votes of three or four onely, but by the joint advice, consent and authority of a combined Presbytery, may bee the more dreadfull to the party, and bee the better accepted and submitted unto, without heart-burning and grudge against the particular Elders, or fears of revenge. Yet I deny not power in the Elders of the particular

particular Congregation, with the consent of the Congregation, to exercise even that sentence upon an offender, if there bee a notorious clear cause: but I speak in regard of conveniency, in respect of the Elders, or the cause, or the person on whom it is to bee inflicted, who may bee of civill eminency and degree *&c.* *Sect. 3.*

It is worthy of note which *Zanchy* saith in this case. *In præcept. 4. pag. 388. Si Ecclesia aliqua exigua sit, & non multis eruditis hominibus constans, non debet excommunicationem ferre, nisi vicinioribus consultis Ecclesiis. Profectò neque Chirurgus, si sit timens Dei & prudens, scindit alicui manum aut brachium, nisi audiat prius vicinorum etiam peritorum medicorum judicium atque sententiam.*

Secondly, It is impossible for one Congregation to enjoy all the Ordinances of God within themselves. First, *Synods* and *Councils* are acknowledged to be an Ordinance of God, and particularly by that reverend divine M. *Cotton* himself, and he groundeth it on *Acts* 15. And though some of our brethren for Congregational Churches wave that place, yet grant the thing, and are members of one at this time; and this Ordinance all men will grant, cannot be had in one Congregation, but somtimes requires the help of a whole *Province*, *Kingdom*, yea many *Kingdoms*. Yea secondly, the Ordinances that more neerly and particularly concern a particular Congregation, cannot be performed by that alone. For how can a Congregation, of private Christians *try the sufficiency of an Elder*, to bee elected over them, to labour in Word and Doctrine? and if they have a tryed man among them, who shall *give him imposition* of hands, which belongeth onely unto Elders of the same kinde to perform? Neither have our brethren of Congregationall Churches (whatever their judgment is herein) ever dared (as far as I have heard) to permit private members to impose hands on their Elders, but always desired Elders of other Congregations to do it, and therefore they cannot have this Ordinance within themselves. And though this seemeth to some a thing of small moment, yea, but a complement, yet it is an Ordinance of God. The truth is, election is but a nomination of a man which they think fit to bee invested with, and put into such

Chap. 1. an office, and to whom so invested they are willing to submit themselves in the Lord, but that giveth no power at all to execute the office, nor doth it invest him with it, for that is given and done by Ordination, and imposition of hands, which they cannot give, because they are but private Christians out of office, and the lesse ought to be blessed of the greater. And the Apostle *Heb.* 6. 12. reckoneth it up amongst the *principles of Religion*, and part of the *foundation*. Which place *Hen. Jacob* urgeth vehemently to overthrow the lawfulnesse and essence of all the Ministers of the Church of *England*, because (saith he) they have erred in the *foundation*, not having right, and due imposition of hands of the Presbytery: though by his leave, hee was mistaken, for all those that imposed their hands on them, were Presbyters. But this dealing is not fair, to hold imposition of hands a part of the foundation, that so they may overthrow the Ministery of the Church of *England*; and then make it but a complement, that they may establish their own. Now this impossibility befalls a Church, either in the beginning of it, and first constitution, or may at other times by mortality of Elders, and will be frequent, yea constant in small Congregations, where there is but one or two preaching Elders, as is the case of most, if not all Congregations.

M. *Norton* a reverend Minister in N. *E.* *in his answer to* Apollonius, hath a description of a particular Church, much like this. *Ecclesia particularis, est cœtus fidelium visibili vinculo mutui consensus politicè unitus, ad incedendum in fide & observantiâ Evangelii, juxta ordinem seu politiam Evangelii.* p. 22. But I see nothing in the description but is applicable to the Church-Catholick. For they are the company of believers, and they are politically united together, under Christ a politicall head, and they are united together by a visible bond of voluntary consent to yeeld outward subjection to the government of Christ. See all these particulars yeelded by M. *Hooker*, *Survey*, p. 3. His own words I shall cite, Chap. 2. *Sect.* 1. And M. *Norton* himself, *Resp.* p. 50. acknowledgeth thus much, *Omnes Ecclesiæ uniuntur politicè sub eodem capite.* 2. *Uniuntur eâdem formâ Politiæ & cultus.* 3. *Uniuntur relatione sororum politicarum, & hac unione communi fundatur communio Ecclesiarum inter se.*

And

And becauſe it is not rationally probable that the Churches of *Jeruſalem, Rome, Corinth, Philippi, Theſſalonica, or the ſeven Churches of Aſia were meerly Congregational, but rather Presbyterial,* as hath been by the *Reverend Aſſembly*, the *London Miniſters*, and divers others abundantly evidenced; it ſeemeth difficult to me to find in the New Teſtament an expreſſe Inſtance or example of a Congregationall Church, ſtanding and continuing ſo by it ſelf. The Church of *Cenchrea* mentioned *Rom.* 16. 1. is the moſt probable, becauſe of the conceived ſmalneſſe of the place, yet it is not certain, for it was a port Town, eight miles from *Corinth*, as *Holyoke* tells us, and *Gualter* in *Rom.* 16. ſaith it was *Oppidum Corinthiorum navium ſtatione celeberimum, & ideò frequens valdè & populoſum.* *Sect.* 3.

The cleareſt evidence is from 1 *Cor.* 14. 14. for a particular Congregationall Church. *Let your women keep ſilence in the* CHURCHES, which word (*Churches*) ſeems to import ſeverall Congregations meeting in ſeveral places, to enjoy publick Ordinances by the *Corinthians* (*your women*) and theſe Congregations are called Churches, and yet were all one combined Church of *Corinth*, often ſpoken of in the ſingular number.

But this diſpute belongs not to this queſtion, yet the preſent difference of opinions and practices, have cauſed me a little to dilate upon this ſubject, beyond the explication of the term. And I underſtand by particular Churches, any, or all the forementioned Churches, whether National, Provincial, Presbyterial, Claſſical, or Congregational; and this laſt principally; for thoſe that have firſt moved this queſtion, mean principally, if not ſolely, the Congregationall Church, becauſe (as I ſuppoſe) they hold no other particular Churches but ſuch

The fourth term to be opened is, *What is meant by Prima, vel Secundaria & Orta.* This diſtinction, or at leaſt in theſe terms, is not ancient; for M. *Parker* in his *Politeia Eccleſ.* was the firſt that ſprung it, as far as I know. *Primum* in Logick is defined to be *Quod eſt ſuæ Originis : Ortum, quod oritur a primo. Secundarium* is properly that which is next after the firſt in order, for it is an ordinal. I do not mean ſtrictly, next immediately, *Sect.* 4.

Chap. 1. diately, but in the largeſt ſenſe, for that which hath not the firſt right or firſt conſideration, but a *Poſterior*. In this Queſtion, *Primum*, or *firſt*, is meant, that which hath the priority in conſideration. Whether in our apprehenſion of Churches wee are to begin at the Church-Catholick, and deſcend to particular Churches, to begin at the particular, and aſcend to the Church Catholick? which notion is firſt in diſtinct knowledge, whether *Eccleſia Univerſalis, aut Particularis*? Whether the nature, priviledges, and Ordinances, belong firſt to the Church-Catholick? and ſecondarily to the particular Churches: I do not mean (as M. *Ellis* ſuppoſeth) that the power or Ordinances go by way of diſcention or derivation of power from the Church-Catholick, in diſpenſation of Ordinances, but in conſideration: for I acknowledge power to be given immediately to every particular Church therein, yet under regulation of a greater part of Church-Officers, in caſe of male-adminiſtration. The properties and power of water is primarily given to the whole element of water, but is immediately, yet ſecondarily in the particular parcels thereof.

But the Catholick Church is the primary in a threefold reſpect. Firſt, as the Orthodox Catholick Church is a means or inſtrument by the Ordinances, Miniſtery and members thereof, in the ſeverall parts and places thereof, to convert, add, and bring in more new members thereunto; and is continually conquering out of Satans and Antichriſts Kingdom, and leavening the world with the doctrine of Chriſt. Secondly, as the Church-Catholick affords matters and members, to make up or conſtitute the particular Congregations, which conſiſt onely of the members of the Catholick-Church, gathered up from any place of the world into particular vicinities. Thirdly, in regard the Ordinances and priviledges of the Church, are primarily intended and given by Chriſt, by one Charter unto the whole Church, and to particular Churches ſecondarily, as parts thereof. And ſo they partake of the benefits and priviledges of the Church, not becauſe they are members of the particular Churches, though there they have the immediate opportunity, but of the Church-Catholick. As a Corporation already conſtituted by Charter, receiveth in free men continually, and giveth freedom

freedome to new members which come any way to have right thereto, and those members have right to the priviledges of the City, not because they are of such a street, or ward, or company, but because they are free of the City. *Sect.* 4.

So that though I have retained the terms of M. *Parkers* distinction, *prima* and *Orta sive secundaria*, yet my question differs much from his. For he compares the particular Churches who delegate and send members or commissioners to constitute a Classis or Synod, with such a ministerial Church, a Church of Officers so constituted, for some especiall ends, *pro tempore*, which some call a representative Church: and I confesse with him that such a Church may well put on the notion of *Ecclesia Orta*, and the particular Churches out of which these members are delegated, may in some sense (in reference unto them) put on the notion of *Ecclesiæ primæ*. Yet I do not conceive that those particular Churches give either the office, or the power *in actu primo*, whereby those delegated Commissioners do act when they are met, but by such delegation they do evocate and call forth the exercise of that power which Christ hath annexed to their office habitually, *in actum secundum*, to act *pro hic & nunc*, for the good of all those Churches so sending, which acts of theirs binde the delegating Churches to submission in the Lord. But in my Question the whole Church-Catholick visible is compared with the particular Churches, and they are considered as parts thereof.

CHAP. II.

Proofs by Scripture that there is a Church-Catholick visible.

NOw I have opened the terms of my Question, I finde two Questions instead of one, and whether of them is the most difficult I cannot tell. Whereas the subject of every Question used to bee taken for granted, and the predicate onely to bee proved, I finde the subject of my Question exceedingly questi-

oned

Chap. 2. oned and opposed, and that by some of our own Divines, and therefore though my first aim in undertaking the Question was to cleare the Predicate, yet I must crave leave to confirme the subject, or else whatsoever I shall say of the Predicate will be as a house built on the sand, or a Castle in the air; *for if there be no universal visible Church, then it is not capable of being either Prima or secundaria.*

In handling both these Questions, I shall follow my wonted method. I preferre one Divine Testimony before ten arguments, and one good argument before ten humane testimonies.

First then, *Whether there be a Church-Catholick visible?*

Sect. 1. I know that our Divines in answer to the Pontificians, do deny the Church-Catholike to be visible, as *Zanchy*, *Gerard*, *Whitakers*, *Chamier*, and *Ames* against *Bellarmine*, and *Sadeel* against *Turrianus*, and *against the Monks Confession of faith*, *and D.* Willet *in his Synops.*

For they restraining the signification of the word *Church*, to the better part of the Church, the *Elect* onely, and considering them in respect of their internal communion with Christ their head, and not their external communion one with another by Ordinances, did deny the Church-Catholick to be visible. *Nec a quovis impio, nec pio videri potest*, saith *Whitaker*. And if the word *Church* be taken in that sense, it is most certainly true, it must needs be invisible, but there is also an external communion (as hath been shewed before) which the visible members have, both with Christ and one with another, which is visible, and makes the enjoyers thereof visible one to another, and to all others also, *viz.* their praying one with another and for another, and their hearing the Word, and receiving the Lord's Supper together as occasion is offered, and their receiving all those as visible members of the visible mystical Kingdom and body of Christ, that are admitted in any part of the Church by baptism, and the avoiding of such as are any where excommunicated, and the receiving again into communion those that are any where absolved.

So that there is en external visible Kingdom of Christ, as well as an internal and invisible, and the elect are of the visible King-

dom

dom as well as of the invisible; they are as *Ezechiels* wheels, a wheel in the midst of a wheel. *Sect.* 1.

It is true which reverend M. *Hooker* puts me in minde of, that these 4. Questions between the Pontificians and our Divines: are distinct. *Utrum Ecclesia sit visibilis? Utrum Ecclesia visibilis potest deficere? An sit semper frequens & gloriosa? Utrum Ecclesia opus habet visibili monarchâ & summo Judice?* But they are rather marshalled so by our Divines in their answers, then distinguished by themselves; for they often confound *visible*, *conspicuous*, *glorious*, *manifest*, *specious*, *splendid*, *magnifical*, and *flourishing* together, yet the Church is visible when *latent* under persecutions, and is deprived of the other properties, for all the members even then are not invisible members of Christ. *Cameron* granteth that these properties may betide the visible Church, but not alwaies (and so say some of the Papists also) and that when they do betide the Church, they rather shew *Quid sit Ecclesia, quam quæ sit*: that it cannot be discerned which is the true Church by these accidents of perpetuall clarity. *Cameron de Conspic. Eccl.*

The Pontificians notion of the Church-Catholick is very absurd, for they hold the name *Church-Catholick* to belong to one Church, *viz. the Church of Rome*: and that being the Church-Catholick, and comprizing the universality of the Church in it self, all that will be members of the Church-Catholick must submit unto them, and be members of that. Of which *Tylen. in Syntag.* saith well, *Orbem ubi includunt.*

And the necessity which they make that this one visible Church should be under one visible universal head on earth, *viz.* the Pope, as Christs vicar general, is as absurd: and therefore they are worthily confuted by our Divines.

But to deny an external Kingdome or Church of Christ upon earth: or to deny the visibility or perceptibility of it: or the unity of it, or the universality of it under the Gospel (is as I conceive (as absurd on the other side. To the particulars I shall speak more fully in following Chapters. I finde reverend M. *Hooker* in his *Survey of Church-Discipline*, par. 1. pag. 3. acknowledging Christ a political head by his especiall guidance in

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"means and dispensations of his Ordinances, as well as a mysti-
"cal by spiritual influence: and the Church a politicall body as
"well as a mystical. The political body or Church-visible (saith
"he) results out of that relation, which is betwixt the profes-
"sors of the faith, when by voluntary consent they yeeld out-
"ward subjection to that government of Christ which in his
"word he hath prescribed, and as an *externall head* exerciseth
"by his Word, Spirit, and Discipline, by his Ordinances and
"Officers over them, who have yeelded themselves subjects to
"his head-ship and supream authority. And pag. 15. *The visible*
"*Church* is truly stiled and judged by Scripture light to be *the*
"*visible body* of Christ, over whom he is a *head* by *politicall go-*
"*vernment* and guidance, which he lends thereunto, 1 *Cor.* 12.
"12. And that it is a visible politick body, appears quite
"through the whole Chapter, but especially *ver.* 27, 28. Be-
"cause in that Church *God set Orders and Officers, Some Apostles,*
"*Teachers, Helpers, Governments. The like to this* Eph. 4. 12. 13.
"Again *p.* 16. *The Church is the visible Kingdom* in which Christ
"reigns by the scepter of his word and Ordinances, and execuți-
"on of Discipline.

The testimony cited out out of *Ames* by me was this, *Congregationes illæ particulares, sunt quasi partes simulares Ecclesiæ Catholicæ, atque adeò & nomen, & naturam ejus participant.* And further he saith, *Illi qui professione tantùm sunt fideles dum remanent in illa societate, sunt membra illius Ecclesiæ, sicut etiam Ecclesiæ Catholicæ, quoad statum externum.* Ames. medul. *l.* 1. *c.* 22. *Sect.* 11.

And in his *Bellarminus enervatus* he saith, *Nos fatemur Ecclesiam militantem visibilem esse quoad formam accidentalem & externam, in suis partibus, & singulatim & conjunctim,* &c. Here I am taxed by M. *Ellis vind.* p. 53. for citing this authour for me who is known to be against me. But I answer, I dealt candidly with D. *Ames*, acknowledging him to be against a Church Catholick visible in some sense, and yet not against it in some other sense, as his expresse words declare. Neither doth he reject *in terminis*, an universall visible Church in my sense, as M. *Ellis* affirms, but my position stands good for ought that I find in D *Ames*, though I cannot consent to his judgment in all things.

But

But let M. *Ellis* observe that *Ames* doth not hold the Church which is mystically one, to be a *genus*, or one generically, *sed quasi species specialissima, vel Individuum, quia nullas habet species propriè dictas. Dicitur igitur Catholica, non ut καθ' ὅλου genus, aut generale aliquid significat, sed ut denotat aliquid integraliter universale (ut quum dicimus Orbis universus) quia complectitur fideles omnium gentium, omnium locorum, & omnium temporum.* Med. *l.* 1. *c.* 31. *n.* 18, 19. *Sect.* 2.

Again *cap.* 32. *n.* 5. he saith, *Ecclesia particularis, respectu communis illius naturæ, quæ in omnibus particularibus Ecclesiis reperitur, est species Ecclesiæ in genere, sed respectu Ecclesiæ Catholicæ, quæ habet rationem integri, est membrum ex aggregatione variorum membrorum singularium compositum, atque respectu ipsorum est etiam integrum.* Which is as much as in this part of the question I contended for, *viz.* that the Church-Catholick in regard of the external and accidental form, is an integral, and not a *genus*. But M. *Ellis* makes the Church-Catholick one onely in regard of the internal essential form, and not in regard of any external form, wherein he expresly crosseth *Ames*. And therefore I retort it upon him again, that he citeth a man for him, which is expresly against him. The external form is that which is visible, and if the Church-Catholick be one in the external accidental form, it must needs be integrally and visibly one.

But I come to Scripture proofs, which are the most sure, because they are a divine testimony. And first I shall shew you that an Oecumenicall universall Church was frequently foretold in Scripture, *Psal.* 22.27. *All the ends of the world, shall remember, and turn unto the Lord, and all the kindreds of the nation shall worship before him.* Which comprehends all places, all the ends of the earth, and all persons that should be converted, all the kindreds of the Nations: and by worshipping is meant embracing the true religion, and performance of religious duties. So *Psa.* 72.8. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.* It is a prophecy concerning Christ in the times of the Gospell: where he is set forth by his Kingly office; and the extent of his Kingdome is set out to be to the ends of the earth. This is his external political Kingdome, because it is set out by the externall prayers and prayses and gifts that should *Sect.* 2.

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be tendred unto him by his Subjects, and by the judgment, peace, and flouriſhing eſtate that he ſhall beſtow upon them. So *Pſal.* 86. 9. *All Nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy name.* This is a prophecy like the former, So *Iſa.* 2. 2, 3, 4. *It ſhall come to paſſe in the laſt dayes, that the mountain of the Lords houſe ſhall be eſtabliſhed on the top of the mountains, and ſhall be exalted above the hills, and all Nations ſhall flow unto it, and many people ſhall go and ſay, Come ye, let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and hee will teach us his wayes, and wee will walk in his paths. For out of Zion ſhall go forth the Law, and the word of the Lord from Jeruſalem, and hee ſhall judge among the Nations, and rebuke many people*, &c. Where is ſet down Chriſts call of all the Nations, and the time of this call, in the laſt dayes, i. e. the times under the Goſpel, as the Apoſtle *Act.* 2. 17. expounds the like phraſe in *Joel.* 2. 28. And here is the means of the call, by the Law out of Zion, and the word of the Lord from Jeruſalem: and the anſwer to this call, All Nations ſhall flow unto it: and there is Chriſts executing his propheticall office by publick teaching them in his houſe, by his Ambaſſadours, and his Kingly office in judging and rebuking. So *Iſa.* 25. 6.

So *Daniel* 7. 14. *There was given unto him (Chriſt) Dominion and glory, and a Kingdome, that all people, nations, and languages ſhould ſerve him.* And in the New Teſtament *Matt.* 28. 9. *Go, teach all Nations, baptizing them* &c. *Rom.* 15. 11, 12. *Rev.* 14. 6. But becauſe theſe places will be turned off with this anſwer, that ſome of all Nations ſhould embrace the Goſpell, and be turned unto the Lord, not the whole Nations: I anſwer, That experience hath proved it true of multitudes of great Nations, that wholly did embrace the Goſpell, and ſubmitted unto it. Neither can any of theſe places be avoided (as ſome plead) by the generall Kingdom of Chriſt, which is given him over all Nations, whereby he is head over all things to the Church, *Eph.* 1. 2. For it is clear they are meant of that Kingdome wherein are prayers, praiſes, gifts, worſhip, ſervice, and attendance upon Gods Ordinances, flowing unto Chriſt, worſhipping before him, and glorifying his name, as the ſeverall

texts

texts expresse; and these things are proper to the visible Church. So also *Zech.* 14. 9. *And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one*, which is clearly meant of one religion and way of worship of God in Christ. *Sect.* 3.

But secondly, I will give you places of Scripture where the word Church is applied both indefinitely and generally, which cannot be understood of any particular Churches. See first *Act.* 8. 3. *Saul made havock of the Church* To which may be added that of *Gal.* 1. 13. *I persecuted the Church of God, and wasted it.* I shewed before that this must needs be a visible Church, for they could not else have been persecuted; persecution is a visible opposition of a visible Church. And certainly *Saul* could not discern who were of the invisible company, but persecuted promiscuously *all that were that way.* Neither was it a particular Church, for this persecution was in *Jerusalem*, and *in every Synagogue*, and it reacheth to *Damascus, and even to strange cities*, Act. 26. 11. So that by *Church* here is meant *an indefinite number of visible Churches* or Congregations, which were in no other community but profession of the same faith, and an indefinite *is equivalent to a generall*: which axiome although it should not be stretched according to the old rule, *Omne indefinitum potest esse infinitum*, it being without limits, yet it is true *in suo genero*, it is as large as a general. But this we may safely say, that by the same reason that the word *Church* would reach all those Churches, it would reach all the Churches in the world. *Sect.* 3.

Reverend Mr. *Hooker* excepteth against these two places; and affirms that the word *Church* is taken here by a *Synechdoche* for the particular Church of *Jerusalem*, and not all that neither, but onely such Christians as forsook *Moses* ceremonial Law, and not the Christian Jewish Church. *Surv.* c. 15. p. 269. Because saith he, his Commission was to pursue such as *be found of that way.*

The answer to this exception will lie in the meaning of these words, *all that hee found of that way*, whether by *that way* be meant the forsaking the ceremoniall Law, or confessing *Christ* to be the *Messiah*: If the former, then *Paul* would have found

Chap. 2. but little work in *Jeruſalem*, for the Jewiſh Chriſtians did generally cleave to the ceremonial Law. As the Elders told *Paul* Act. 1.2.20. Thou ſeeſt how many myriads of the Jewes do believ, and they are all zealous of the Law, and therefore he needed not perſecute them for neglect thereof, for they were zealous therein, yea, the Apoſtles themſelves obſerve that in *Jeruſalem* a long time. But the perſecution was ſuch, as that they were all ſcattered abroad except the Apoſtles; and therefore it was for Chriſtianiſm that he perſecuted them. It was to cauſe them to blaſpheme, as *Paul* himſelfe expounds it: now though reducing of them to the ceremonial Law had been an errour, yet it was not a blaſphemy, for then the *Apoſtles* themſelves ſhould have lived in *blaſphemy*. Surely it was to cauſe them to blaſpheme the *Lord Jeſus Chriſt*, and deny him to be the *Meſſiah*. It is moſt likely that *Sauls* Commiſſion was according to the former decree of the chief Prieſts, *Joh. 9. 22. That if any did confeſſe that he was Chriſt, he ſhould be put out of the Synagogue.* And this appeares by what *Ananias* ſaith to Chriſt concerning *Paul*. Act. 9. 14. *Here he hath authority from the chief Prieſts to bind all that call on thy name.* And *verſe*, 2. *If he found any that way*; Not all of *Jeruſalem*, or if he found any of *Jeruſalem* that were fled thither, but any Jewes; for the Gentiles had not yet received the Goſpel. For Chap. 10. *Peter* was charged for eating with *Cornelius* and his companie, that were Gentiles. And they that were ſcattered abroad by *Saul*, preached *the Goſpel to none but to the Jewes onely* Act. 11. 19. And ſome of thoſe whom *Saul* perſecuted were *men of Cyprus and Cyrene*, Act. 11. 20. But it was *all that call on thy name*, not all that had forſaken the ceremonial Law, for that verie few Jewes as yet had done, if any at all. And this was the reaſon, as I conceive, that the commiſſion given to *Saul* by the chief Prieſts, reached the Jewes at *Damaſcus*, and other Cities, becauſe they were not fallen off from the ceremonial Law, but kept fellowſhip with the Jewiſh Church at *Jeruſalem*, and came up to the feaſts ſtill, and ſo were under their Eccleſiaſtical juriſdiction, and liable to their cenſure, and they could write to the rulers of thoſe Synagogues to ſee them puniſhed.

Alſo it is ſaid upon the converſion of *Saul*, Act. 9. 31. *Then had*

had the Churches rest in all Judea, and Galilee, and Samaria. Which yet were but some parts of the *Church*, (in the singular number) which he persecuted. Now if *Saul* had persecuted onely the members of the Church of *Jerusalem*, which had forsaken *Moses* law, then they might have had rest before, for all him, for *they* should not have been within his commission: but he persecuted them also. So our brethren themselves expound it *Except.* p. 17. Also it is said *Act.* 12. 1. that *Herod* stretched forth his hands to vex certain of the Church, and he killed *James*, and attached *Peter*. Now this was a visible Church, because a Church liable to visible persecution; and an Organial Church, because the persecution was against the Officers; and the Catholick Church: for it is not said, Certain of the Church of *Jerusalem*, but indefinitely, The Church: and the two persons named were not Officers or members of the Church of *Jerusalem*, but Officers of the whole Church, being Apostles. *Sect.* 3.

Also it is said *Act.* 2. 47. *God added to the Church daily such as should be saved.* Or, saved men, as some render it. Not that all should be saved, or were saved men that were added unto it, for there were many hypocrites added, but those that should be saved, or were sanctified, were added. Which *Church* was not a particular Congregationall Church, but the Catholick.

Reverend M. *Hooker* excepteth against this, and saith, that "it was not the Catholick Church, but the Apostolical Christian Church now erected, and not the whole company of "beleevers in the whole world, for such a company they never "saw nor knew, and therefore could not be added to them, *Surv.* c. 15. p. 270.

Answ. It is true indeed, it was to the Apostolical Christian Church, but not to any particular Congregational Church. For first, no man by conversion is added unto, or made a member of a or the particular Church where he was converted, but is made a member of the Catholick society of Christians by conversion, and then joins himself unto some particular society of them.

Secondly, This Apostolicall Christian Church was not a Congregationall Church, for those 120 (suppose them the 12 and

Chap. 2. 70 and ſome others) were many of them men of *Galilee*, and reſided at *Jeruſalem* but for a time, *per accidens*, by command, untill they were further endued with the *holy Ghoſt*. And thoſe 3000 that were added to them, *Acts*. 2. 41. were men out of every nation under heaven, *verſ*. 5. and their particular countries, named, *ver*. 9, 10, 11. And this is our brethrens own expoſition, *in their exceptions to the proofs from the Church of Jeruſalem*, p. 16. Where they ſay "They were not ſettled dwellers at *Jeruſalem*, but ſtrangers, commorants of the ten Tribes which "were diſperſed, and were but ſojourners at *Jeruſalem*, coming up to the feaſt, having their wives, and children, and "families at home, to whom they uſed after a time to return. "And that this continuing ſteadfaſtly in the Apoſtles doctrine "and fellowſhip, was but onely while they were there at *Jeruſalem*. Yea ſome of them were of *Judea*, ver. 9. and ſo of the "countrey round about, and that of them might be Churches "erected in their proper dwellings, is rationally ſuppoſeable.

And the proof M. *Hooker* giveth (to ſhew it was not the Church-Catholick) from *Acts*, 2. 24. *They continued ſtedfaſtly* (προσκαρτεροῦντες) *in the Apoſtles doctrine and fellowſhip*; makes much againſt a Congregationall Church, as I conceive. For the Apoſtles were not Congregational Elders to *Jeruſalem*, but generall Officers of the Church-Catholick by their commiſſion. So that this communion of theirs with the Apoſtles, was not a particular Church-communion, but a Catholick-communion of Catholick members (not reduced into particular Congregations) with Catholick Officers. Neither might the *Apoſtles* join as particular Elders of the Church of *Jeruſalem*. For how could they bind themſelves by an holy Covenant to the conſtant performance, or enjoyment of all the Ordinances of God, to or with them, ſeeing their charge was to go over all the world; yet ſuch a Covenant our Brethren ſay, is requiſite in a particular Congregation. Neither as yet were there any particular Elders of the particular Church of *Jeruſalem* conſtituted, nor do wee finde it expreſſed how long after. If it had been ſaid, that they continued in the Apoſtles doctrine and fellowſhip, with the *Elders of Jeruſalem*, it had carried ſome probability.

Moreover

Moreover, it could not be the communion of a particular Church, because they had the *Lords Supper* in several companies. *Breaking bread from house to house.* Gods providence ordered it so that the Christian Church should be (as I may say) at the very birth of it, Catholick, in regard of Officers and members, before any reduction into particular societies under particular Officers. It was so, potentially, from the giving of the Apostles commission, and now it is actually in the members as well as Officers, before their number could make up Congregations in severall countries. *Sect.* 3.

"Yea, but (saith he) it is not to the whole company of be-"lievers in the whole world, for such a company they never "saw nor knew, and therefore could not bee added to them. *pag.* 270.

Answ. It is not requisite they should see or know them all by face, but know that there was, or was to bee such a company which was already begun. It is like every member of the Church of *Jerusalem*, did never see or know all the *myriads* that were of that Church, nor do every member of the greatest Congregation in *London*, know all the members thereof. A forreigner that is naturalized by Parlament, and so added to this Kingdom, did never see nor know all the whole Kingdom.

Again 1 *Cor.* 10. 32. *Give no offence to the Jews, nor to the Gentiles, nor to the Church of God.* Where the word *Church* cannot signifie the Elect only, nor any particular Congregation or Kingdom, but indefinitely it reacheth the whole body though in never so remote parts.

"M. *Hooker* excepteth against this proof, because (saith he) the "Church here spoken of, is contra-distinct to the Jews, & there-"fore cannot comprehend the whole company of believers "through the whole world, because some believers were of the "Jews, *Surv. c.* 15. *p.* 270.

Answ. It is true, I find *Beza* in his large notes upon the place, interpreting the Jews here spoken of, to be the believing Jews, and the Gentiles to be the believing Gentiles, *Partibus subjicit totum.* But then he crosseth M. *Hooker* in making the Church an *integrum*, and Jews and Gentiles to be the integrant parts. Yet he

Chap. 2. he adds as the more probable meaning, *Nisi malimus, istud Judæis & Græcis, de extraneis intelligere, quorum etiam nobis sit habenda ratio*, &c.

And all others that I have met withall interpret the words of the unbelieving Jews and Gentiles in opposition to Christians. Or else of the believing Jews and Gentiles making one Church, but most in the first sense. So *Calvin, Judæos & Gentes nominat, non tantum quia duobus illis generibus constabat Dei Ecclesia, sed ut doceat nos omnibus etiam alienis esse debitores, ut eos si fieri potest lucrifaciamus.* So *Pæus* on the vers. Also *Amb. Thomas Aqu. Goran*, and the *English Annotations* on the place. And the reason diverse of them render is, because the unbelieving Jews (abhorring Idols) might be beat off from Christ by seeing Christians eating things sacrificed to Idols: (which is the particular offence here mentioned by the Apostle) and the unbelieving Gentiles might be confirmed in their Idolatry thereby: and the believers both of Jews and Gentiles take offence at it.

"Again (saith M. *Hooker*) that Church is here meant, whom "a man may offend by his practice in the particulars mention-"ed: but he cannot offend the whole company of believers, "through the whole world: because a scandal must be seen or "known certainly, &c.

Answ. All indefinite negative precepts (as against murder, adultery, theft, &c.) as they are generall for the time, binding *semper & ad semper*, so concerning place and persons; though no one man is ever like to have opportunity or possibility to commit them in every place and upon every person. So is this prohibition.

Some might give offence in one place, some in another, and some one in many places, in those travelling times; and the whole was liable to offence, though haply not by one man, and therefore the object is set down indefinitely to comprehend the whole. Yea, the word comprizeth not the Church *Entitive*, but *Organical* and *combined*, for they may so be offended, and wee are not to affront or offend them: the greater the part of the whole body is, and the more compleated, the greater respect is to be had to it, that we give no offence thereunto.

Also

Also *Gal.* 4. 26. *But Jerusalem which is above is free, which is the mother of us all.* By *Jerusalem* is meant a Church, because it is that which brings forth children to God, which somtime may be desolate and in sorrow, because of the paucity and dispersion of them, sometime is bidden to rejoice for the multitude and prosperity of them, as *vers.* 27. It is also an Evangelical Church freed from the ceremonies of the Law, because it is called *Jerusalem*, answering to *Jerusalem* that was in *Pauls* time, and was in bondage with her children, *vers.* 25. i. e. to the Church of the Jews that were under the ceremonial Law, and would not forsake it, which was soon after destroyed. The Apostle changeth the manner of this speech from the person of *Sarah*, who was the type of the Evangelicall Covenant, to *Jerusalem*, which is the Church wherein the Evangelical doctrine and Covenant is preached, and this *Jerusalem* is the seed of *Sarah*, i. e. the Evangelical Church is the seed and off-spring of the Evangelical Covenant. This Evangelical Church is called *Jerusalem* and *Sion* in *Heb* 12. 22. which text is parallel to this: and *Rev.* 21. 1, 2. *the New Jerusalem.* The legal ceremonial service did beget all under it to an *external bondage*, and brought them up under bondage; especially hypocrites which were not led by the Law to Christ, but rather hindred from him, they were in *external* and *internal* bondage. It cannot be the Church Triumphant, for that is not the mother of the Church militant, that hath no Ordinances to beget children. And though it be called *Jerusalem* which is above, yet that is meant because it hath its Original from heaven: as *Revel.* 21. the New Jerusalem is said to come down from heaven; and we are said to be begotten from above. Secondly, because their conversation is in heaven, *Phili.* 3. 20. Thirdly, because they shall in the end be brought thither. It cannot be the invisible Church as so considered, but must be a visible organical Church, because it doth no otherwise become a mother of children, but by the use of Ordinances and keys committed to her. It is by the preaching of the Word, that children are begotten in her womb, the seed is the Word: and by the same Word as milk, and the use of the Sacraments, they are nourished in their mothers house, and as a mother she educates and rules them by discipline. And this *Sect.* 3.

Chap. 2. cannot be a particular Church, but must be the generall, because the Apostle saith it is the *mother of us all*; the Apostle puts in himself and all believers. And the 27 *verse* makes it more plain, because the Apostle confirms and explains himself by a quotation out of *Isai.* 54 *f.* 2, 3. which sheweth the calling in of the Gentiles to be of this Church. And thus all the protestant Expositours that I have met with, expound it. *Calvin* on the place saith, *Cœlestem vocat, non quæ cœlo sit inclusa, non quæ sit quærenda extra mundum; est enim diffusa Ecclesia per totum orbem, & in terra peregrinatur.* *Luther* also saith, This heavenly *Jerusalem* which is above, is the Church, *i. e.* the faithfull dispersed throughout the whole world, which have one and the same Gospell, faith, Christ, holy Ghost, and Sacraments. —— It is the Church which is now in the world, and not the Triumphant Church. —— To be the mother of us all, it is necessary that this our mother should be on earth among men, as also her generation is —— This spirituall Jerusalem which took her beginning in corporeal Jerusalem, hath not any certain place, but is dispersed throughout the whole world. This free mother is the Church it self, the spouse of Christ, of whom we are all gendred. So *Musculus*, *Perkins*, *Baldwin*, and *Bullinger*, *Loquitur de Ecclesia in terris ex omnibus gentibus collecta.* It is another body which is correspondent to *Sarah*, *viz.* the Christian Church. *Beza* and *Calvin* on *Hebrews* 12, 22. a text parallel to this hath these words, *Cœlestem Jerusalem intelligit, quæ per totum mundum extruenda erat, quemadmodum Angelus apud Zachariam funiculum ejus ab Oriente usque in Occidentem extendit.*

Again, *Eph.* 3. 10. *To the intent that unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisedom of God.* This Church was not a particular Congregation, neither was it the Church of the elect, neither doth *Beza* so expound it (as is alledged) for hee speaks hereupon of the government of it *sub variatâ Oeconomiâ*: neither was it the Church of the Gentiles only (which yet is more then one Congregation) neither can the circumstances carry it so beyond controul, as is alledged, because of the mysteries here spoken of, that "*were kept secret since the beginning of the world,*

and

"and the *mulifarious wisedom* which was *now made known by the* Sect. 4.
"*Churches*, bnt were before made known to the Church of
"the Jews, as M. *Hooker* conceives, *pag.* 271. For the mysteries revealed in the New Testament, were never known to the Jews before. *Eye never saw them, nor ear heard them, nor entred it into the heart of man to conceive of them. But hee that is least in the kingdom of the Gospell, knows more then John the Baptist.* But it was the Church Catholick under the Gospell, whereof *Paul* was made a Minister, as it is *verse* 7. It is that *body of Christ, the Church, whereof Paul was made a Minister, as himself saith more fully*, Colol. 1. 24 25. which must needs be the *external, visible, organicall*, Catholick Church of Christ, consisting of Jew and Gentile.

Again it is said in 1 *Corinth. chap.* 12. 28. *God hath set some in* Sect. 4.
the Church, first Apostles, secondarily Prophets, thirdly Teachers. The Church here spoken of, is *not the Church Triumphant*, for that hath no officers but Christ the head, there shall be no Pastors and Teachers, *quà such*, yet such are in this Church *verse* 8. neither shall there be any gifts of healing, tongues, miracles, Deacons, or ruling Elders. Neither is it the *Church as invisible*, consisting of the elect onely: for the invisible Church *quà* invisible, hath no Officers neither.

For though intentionally they are indeed given for the good of the Elect, yet they are set in the *visible Church*. For both the ordinary and extraordinary Officers were visible messengers; and some of them but visible believers onely, for *Judas had obtained part in the Apostleship and Ministry*, and was sent to preach and work miracles: and many Prophets were not of the invisible number: for *many shall say, Lord, Lord, we have prophecied in thy name, &c.* and yet shall not be saved. But to be sure they were sent to afford the Saints visible communion in Ordinances.

Again, *This is not meant of the Church Entitive*, which is a *similar*, and (as I may say) an *homogeneall* body, every member as a member being equal, and of the same capacity: but it is meant of the *Church Organical*, an heterogeneall, dissimilar body, because here are set down the Officers. I mean *dissimilar* and *heterogeneal* in regard of the *integral* parts, *viz.* the several

Chap. 2. veral Congregations, becauſe they all have or ought to have the ſame kinde of Officers and members, as ſo many flocks of ſheep under ſeverall ſhepherds. Therefore the ſeverall particular Churches are called by ſome, an *Epitome* of the great body: now the Epitome hath no other parts then the great body hath. *Neither is here meant a particular Church*, but all collectively, that were within the bounds of the Apoſtles commiſſion, which was the Church in the whole world, *Go teach all Nations, &c.* and all the Churches which have teachers over them, which all Churches in the world have, or ought to have, and yet all theſe are called but one Church, *One body, verſ.* 20. And this whole is one *Organicall body*, verſ. 12. *As we have many members in one body, and all members have not the ſame office: ſo we being many, are one body in Chriſt, and every one members one of another* Rom. 12. 4, 5.

M. *Hooker* hath two Expoſitions of, or anſwers to this place. Firſt, that the Church here meant is *totum univerſale, exiſting and determined in its actings by the particulars.*

Anſwer. That cannot be, for *genus quâ genus* can have no officers, ſeeing it is a ſecond notion abſtracted only in the mind: therefore the Church *quâ totum univerſale* is no exiſting politie: if it hath Officers it muſt be conſidered as an *integrum exiſtens.*

And as for *totum genericum exiſtens*, it is nothing elſe (as I conceive) but *integrum ſimilare.* For *genus* exiſteth not as *genus*, but onely under diſtinct ſpecificall forms, and is abſtracted from the *ſpecies* or individuals by the underſtanding. Now that which hath no exiſtence of its own, can have no exiſting Officers. *Omne corporeum exiſtens, vel eſt integrum, vel membrum.*

Neither will it help the cauſe at all to ſay, that *Apoſtles, Prophets, Evangeliſts*, were extraordinary temporary officers. Firſt, here are ordinary Officers inſerted alſo, given to the ſame Church, as *Teachers, ruling Elders, Deacons.* Secondly, a *genus* admits of no variations in regard of time or place, or any other accidents: nothing extraordinary can betide a *genus*, but an *integrum* or exiſting being. *Genus, ut eſt æternæ veritatis, ſic eſt*

æternæ

æterna identiatis. Genus is *abstractum quid, non concretum*, but the Church-Catholick is *concretum quid, & conflatum, & agregatum ex membris, non ex speciebus*: as shall be shewed more fully afterwards. *Sect.* 4.

His second Exposition is, that *the Apostle points at one particular, but includeth all particulars, by a parity and proportion of reason.*

Answ. This cannot be; for this Church here meant is the political body of Christ, as M. *Hooker* himself expounds it, as I shewed before. Now all the members of a particular Church (as suppose Corinth) are but *members of a part of that body*, as I shewed before.

Secondly, God did not set all these in every particular Church. Had every particular Congregation *Apostles, Prophets, miracles, gifts of healing, diversities of tongues*? yea, take the constant Officer, the teacher, and ordinarily, one Congregation hath not teachers, but only one teacher: therefore this parity of reason cannot hold, except all these Officers were in the plurall number in every Congregation. And if the Apostles, Prophets, Evangelists, were Officers of every particular Congregation, *quâ* particular, then all those incongruities which our brethren bring against Presbyterial government; of choice, ordination, maintenance, honour, from the particular Congregations to them, and their constant teaching, watching over, and ruling of them, fall directly upon these Officers. I suppose many Congregations never had all these kinds of Officers among them. If it be meant distributively, som to one, som to another, then it should have been said *Churches*, not *Church*.

This place being a main fort that stood in M. *Ellis's* way, he laies his main battery against it: and gives many answers thereunto, which yet are not *subordinate* or *subservient* one to another, nor yet *consistent* one with another: but if any one wil serve the turn to batter it down, it matters not (it seems) what become of the rest. He parallels this place with *Ephes.* 4. *ver.* 4, 5. And saith, that *one body* or *Church* here and there spoken of, is meant in the same sense that *One faith, One Baptism* is, *viz.* one in kinde: and as there are many single faiths, hopes, baptisms, though one in kinde, so there is one body in kind,

but

Chap. 2. but many ſingular bodies. *vind. pag.* 34. But M. *Ellis* might have ſeen, that if he had run his parallel a little further, he had run over ſhoo's and boots too. For there it is ſaid, that there is *One Spirit, one Lord Jeſus, one God and Father*, not in kind, but in number; and why may not the Church, in which there is one individual doctrine of faith, and body of laws, and into which there is one manner of inrowlment by baptiſm, and in which onely there is hope of ſalvation, be one numerically alſo: eſpecially conſidering that as the head, the Lord Jeſus Chriſt, is one in number: ſo his body the Church can be but one in number alſo: For Chriſt hath not more bodies, in the ſame reſpect then one.

But even his granting of a *myſtical oneneſs in Eſſence*, drives him to "*grant willingly, that this doth imply an union viſible alſo, as* "*much as may ſtand with the inſtitution of Chriſt, and the edification* "*of the Church, pag.* 34. And I think the Presbyterians deſire no more.

Alſo he ſaith, "The Church is one as the worſhip and govern-"ment is one, *viz.* for nature and kind, in the ſubſtantials of it, or "that general platform of it, *Mat.* 18. *&c.* but as the Church is "not one viſible policy or corporation in number, ſo neither in "outward government of it, *vind.* 35.

Anſw. The Presbyterians do acknowledge many diſtinct particular Corporations of particular Churches, exerciſing government actually and conſtantly by their own Officers. But as this oneneſs in kind of worſhip and government, giveth every private Chriſtian, whoſe conſtant actuall exerciſe of publick worſhip is in one Congregation, an habituall right to worſhip God, and communicate in any (though never ſo farre remote) Congregation, if occaſion ſerve: and makes him liable to reproofs and ſuſpenſion there: if there bee known cauſe: why ſhall not the Officers alſo whoſe conſtant actual exerciſe is but in one Congregation, have the like priviledg to exerciſe their office in any remote Congregation upon an occaſion, or call to it.

But there were two Objections *vind. pag.* 35. which played ſo hard upon him, that they beat him from that battery, and therefore he betakes himſelf to another, mounted much higher.

"I grant

"I grant (saith he) the Apostle speaks of the Church, whether "visible or invisible, universal or particular, but not of it in "these respects, but *mystically* and *totally*, as comprehending "those in heaven also, and this sense I will stick unto, *p.* 35. "Now in this *body*, or this *Church*, as *Ephes.* 3. 6. or in this fa- "mily in heaven and earth, as *vers.* 15, *He hath set some Apo- "stles, and some Pastors.* Though they have exercise of their fun- "ctions only, in that part which is on earth, and in that part of it "on earth which is visible: yet they are placed in the whole, *pag.* 36. *Sect.* 4.

But here M. *Ellis* grants more then was desired. I fear this opinion will prove but a novel opinion: and he will have but few fellows to stand by him in managing this piece of battery. For as it expresly crosseth D. *Ames* before cited, who saith, the Church-Catholick is one in regard of its external and accidental state, and not internall and essential: so it crosseth himself, who holdeth that the Officers of a particular Church *are Officers onely in their several Churches, vind. pag.* 8. Therefore not set in the Church Triumphant. Certainly there they are where they were set, but they are in the Church visible militant onely: the Church Triumphat hath no Officers. This opinion will make all the Ministers notable *Non-residents*, who never come at the place where they were set, all their life time. It were a happy turn for the Ministers if they were all placed in the Church Triumphant as well as militant; I am sure many of them will never come there. The Saints in heaven have no hand in the election of Officers here below, which by his arguing they ought to have, as well as the Church-Catholick in the election of every particular Officer, *vind. pag.* 40. The Church in heaven have neither word, Sacraments, nor discipline, which are counted the notes of the Church where the Ministry is placed. The Ministers preach not to them, pray not with them, have no externall communion with them, watch not over them, neither admonish nor censure them, nor perform any part of their ministeriall office to them. Nay, the Officers are not so much as placed in the invisible Church on earth; for as invisible it hath no Officers, but as visible onely. It is true they are set for the good of the invisible Church, and for the perfecting of the

Chap. 2. Triumphant, but they are set onely in the visible, and they are altogether visible, and many of them onely visible, and yet are true Ministers. Are the gifts of tongues, and of healing, and Deacons, set in the whole Church Triumphant, as well as Militant?

Are all that are baptized into one body, baptized into the Triumphant as well as militant? I think you will not say so. But how are we flown from a particular, visible Congregationall Church, to the Triumphant on a sudden, from one extream to another? Remember that of the Poet, *Ne si demissior ibis, Unda gravet pennas, si celsior, ignis adurat. Inter utrumque vola. Medio tutissimus ibis.* It is clear the Apostle speaks of that body wherein is suffering, and rejoicing one with another. But *Abraham is ignorant of us, and Israel acknowledgeth us not.*

It is *contrary to reason it self*, that the Officers reckoned up in 1 *Corinth. chap.* 12. *ver.* 28. and *Ephes. chap.* 4. *ver.* 11. should be set in the Church essentially taken; for discipline is not essential to the Church, but for the *bene esse* or well-being of it. Considering also that by those Officers the Church becometh political. It were a paradox to say that a King, Judges, Justices, and Sheriffs and Laws, *&c.* are given to a Kingdom essentially, and not as it is a polity; for they are the very *formalis ratio*, and sinews of the polity thereof; without which it might indeed have an essence but no polity. Our brethren for Congregationall Churches hold that there may be a Church Entitive or essentiall, before they choose any Officer, else they were in no capacity to choose them; how then can Officers agree to them essentially? But it is *contrary to sense* to say they are set in the Church Triumphant.

But fearing that he cannot keep this battery, he retreats to a third, and that is a double one. In the generall he saith, "Should I grant (which I do not) that the Apostle is to bee "understood of the Church on earth, yet hee speaks as well of "a particular Church as of the generall. And to avoid the dint "of this Fort or *Achileum* (as hee calls it) *viz.* 1 *Corinth.* 12. "*ver.* 28. He brings in two significations of the word *Apostle*: "which word alone (saith he) is the ground of the Objection. "And saith, if we take the word for such Officers as were sent out

"with

" with commission from any Church upon special occasion, which Sect. 4.
" is the literal signification of the word, and is so taken, 1 *Cor.* 8.
" *ver.* 23. of *Barnabas*, and *Phil.* 2. 25. of *Epaphroditus*; so the Argument hence were voided.

Ans. But there is not the least probability that the Apostle in setting down the Officers of the Church, both extraordinary and ordinary, should set down occasional messengers first, before Prophets and Teachers.

And in *Ephes* 4. *vers.* 11. keeping the same Order, should preferre them before Prophets, Evangelists, Pastors and Teachers. And leave out in both places the highest Office in the Church, *viz.* Apostleship, especially considering that the Apostle there doth not set down the Officers *raptim*, promiscuously, but addeth an ordinall numerall with them, *first Apostles, secondarily Prophets.*

But again, " If it be taken properly, in that he applieth
" his speech particularly, though not exclusively, to the *Corin-*
" *thians: ye are the body of Christ* (to wit, ye are a particular
" body) *and members in particular*, and so Chap. 3. vers 21.
" 22. *All are yours, whether Paul or Apollos, or Cephas, or life*
" *or death, all are yours, and ye* (Corinthians) *Christs.* Where
" all are the whole Churches, and each Churches in particular,
" as their occasions require; each in their order (*He might also*
" *have said, and each particular member*). So that the sense is (saith
" hee) he hath given or set in the Church, *i. e.* in this Church
" of *Corinth*, and so in that of *Ephesus*, &c. Some Apostles,
" *&c.* as their need shall require: yet not therefore making
" them one externall society (among themselves) As some
" generall Officers make not *England* and *Scotland* one King-
" dom.

Answ. M. *Ellis* goes upon a mistake in all his book. The Presbyterians say not that the Church-Catholick visible is one externall, *constant, actuall* society, but *habituall*; or *in actu primo*: for *constantly* and *actually*, *in actu secundo sive exercito*, the regiment is exercised in the particular Churches or vicinities: yet hath the whole Church, or some great parts of it: some common interests that may require to be handled in Synods and Councils, by their combined or delegated Officers

Chap. 2. occasionally: and those Officers therein, act not as private men, but as Officers, and may exert their *indefinite habituall* power annexed to their office, for the good of the whole, or of so great a part of the Church Catholick as did delegate them.

And as for the parallelling Apostles and Prophets in this case with life and death, it is not equall: for God did not set life and death as Officers in the Church, but they are generall accidents to the whole world, over-ruled by God for the good of his people. *All things work together for the good of them that love him.*

But in that he grants the word *Church* to extend to *Corinthians* and *Ephesians*, &c. he must grant it to comprehend all the Churches as well as them, and that they all are one Church habitually, having then some general Officers over them, *viz.* Apostles, Prophets, Evangelists and Teachers, and the same Apostle, the same Prophet, and the same Teacher (if need required) in any of them.

But fearing he could not keep that battery, he retreats to a fourth, and saith, "that though by Church were meant the "Church-Catholick visible, yet it follows not that because "it was so then, and in respect of the Apostles, that therefore "it was to bee so to the end of the world, and in it self. *pag.* 37.

Answ. It is true, it was not Christs minde that the extraordinary office of Apostleship should continue, there were to bee no more such men of extraordinary gifts, and divine immediate mission, of an infalible spirit, that had actuall regiment over the Churches of the whole world, without any delegation from others, but by immediate commission from Christ. But how comes that which was an *integrum* in the Apostles days, to be now sublimated into a *genus*, and lose the integrality, and so prove a second notion, existing only *in intellectu nostro*? Did it cease to be one body as soon as the Apostles were all dead? seeing the same doctrine, worship, laws, discipline, enrowlment by baptism, confirmation and communion in the Lord's Supper continued still: and the liberty of all the menbers of the whole Church to communicate in these, in any place of the world,

world, where they become (though but occasionally) continue still. And by the same reason the habitual power *in actu primo* which the Officers have to dispense the Ordinances of God, may be drawn forth in any part of the Church, in *actum secundum*, upon an occasion and call, *according to their measure*, which the Apostles had habitually and actually, every where, both in *actu primo & secundo*, extraordinarily. Sect. 4.

Yea, but (saith he) the Churches were not one in themselvs, but one in the Apostles, and that by accident, as *England* and *Scotland* were one in the King, because he governed both; *Israel* and *Judah* in *David:* the whole world one in *Nebuchadnezzar*. But they are not therefore one, considered in themselves; *vind. pag.* 37.

Answ. I grant, the Church was but accidentally and temporarily one in regard of the Apostles, but integrally one in it self. It was not one, because that they were set over it, but it was one in it self integrally, because Christ is set over it, and therefore they by commission from Christ, were set over it extraordinarily, for the present good and necessity thereof. An Empire being made one under one Emperour, hath imperiall laws and constitutions, which being divided under divers governours it loseth again, and ceaseth to be an Empire, but the Church hath the same laws under the same head that it had then, and ever shall have. The world was one Empire under *Darius* by imperiall laws, not because the three Presidents were set over it, neither did it cease to be so by their death or ceasing. So *&c.*

But Fifthly, saith he, though we grant, that while the Apostles were living, there was one body of Officers over the whole Church, and so in respect of them the Church might be said to be one governed body, yet it was never one governing body: for whilest the Apostles lived, the universall governing power was committed to the Apostles onely, and not with them to any other Officers or Churches, no not to the Churches together, but they with their Officers were all in subjection to them.

Answ. I acknowledge the Church-Catholick was never *one governing body:* although M. *Ellis* is pleased to set down that

Chap. 2. expreſſion in capitall letters, in the frontiſpiece of his book, and upon the top of every page, and in diverſe other places, as the opinion of the Prebyterians. But where doth he finde any ſuch expreſſion in their writings? It may more truly be affirmed to be the opinion of ſome of our brethren of the Congregationall way, who put government into the body of the Congregation (whether M *Ellis* be of that opinion or no, I cannot ſay) and ſo they are a particular governing body, and if all the Churches in the world were of that way (as certainly they deſire) and theſe Churches might in any ſenſe be called one Church (as is confeſt by all that they may) then they muſt needs bee one governing body. But as they are now, they not onely govern their own body, but paſſe the cenſure of *Non-communion* againſt all perſons, nay whole Churches, if they judge there be cauſe.

But the Presbyterians hold that governments belong to the Organs, *i. e.* the Officers of the Church, not to the body. It is for good of the body, but belongs not to the body to exerciſe. The Church-Catholick is the ſubject *in quo exercetur*, or *cui datur, non ad utendum, ſed ad fruendum.*

Neither are the Officers of the Church-Catholick one conſtant collective governing body actually, but habitually; for conſtantly and actually they are diſtributed into ſeverall Congregations for the exerciſe of government there. But if the neceſſity of the whole (when it could be) or of any great part of the body, call the Officers of many particular Churches together (which may be by themſelves or their Commiſſioners) then can they exerciſe their office collectively *conjunctim*, yet only according to the Word of God. And this M. *Ellis* granteth in effect *pag.* 7. 8. only he ſaith their power being met, is onely conſultatory and ſuaſory, not obligatory: it is the acting of officers, but not as officers: but I ſuppoſe he cannot think, that conſultatory and ſuaſory power, is ſufficient to cure the Church of the malady of obſtinate hereticks, whoſe mouths (ſaith the Apoſtle) muſt be ſtopped. And though the univerſall, conſtant, actuall power of government was given to the Apoſtles onely, yet we ſee they did join with the particular Elders in the government of their Churches, when they were among them: and did

alſo

also join them with themselves in making decrees to binde the Churches, *Act.* 15. 6. and 16. 4. *Sect.* 4.

But fearing lest he had granted somthing too much in his former answer, he plucks away a part of it in his sixt, and saith, that the *Apostles were not one joint Ministery*. For besides that each had intire power; some had one part committed to them, and some another, *Thomas sortitus est Parthiam, Andreas Scythiam, Johannes Asiam*, &c.

Answ. The Apostles did first act in *Jerusalem* as one joint combined ministery: and did afterward disperse themselves into several parts of the world, according to their commission, yet retained their power of uniting and acting together jointly without any delegation or commission from any Churches, and this power of theirs no ordinary Ministers lay claim to. And though the planting and watering of Churches required this dispersion, and several lots voluntary, yet were they fixed in no Congregation, as Elders are.

Seventhly, He denyeth the consequence of a Church-Catholik visible, from that place, and that he proves by a parallel, supposing such like words had been said of the whole world for civil government: his words are these; If it follow not, when we say God hath set in the world, some Emperours, som Kings, som Princes, some inferiour Officers and Magistrates, therefore the world is but one governing Kingdom, and all particular Kingdoms do but govern in the right of the Kingdom of the world in common; the Officers whereof are the Kings of the severall Kingdoms, *&c*, Neither doth it follow, that because the Scripture saith, God hath set some in the Church, Apostles, *&c*, therefore the Church throughout the world is but one Congregation, to whose Officers first, as the generall Officers of the whole Church, not by way of distribution, but as a notionally (at least) collected body of Officers, the power of government is committed, *&c*.

Answ. Hee hath not paralleled the question rightly, but it should run thus. Suppose there were one Emperour over all the Kingdoms of the earth, and he should set down one form of government and enrowlment for freedom in the whole world, for such as will be his subjects, and should first set 12

Presidents

Chap. 2. Presidents over the whole world, to abide so for their life time, as extraordinary Officers, and for ordinary standing Officers, should set in the severall Provinces or Kingdoms, severall Officers that should rule under him or them, in their several places: and yet appoint, that as every free member of the whole, though his fixed habitation bee in one place, yet is free of the whole habitually, and upon occasion can make use of it, to trade freely in any place: so the severall governours, though ordinarily, fixedly, and actually they constantly govern their own Provinces, yet upon occasion of difference, danger, or for the good of the whole, or any great part of the same, they shall have power to convene, either all, if it may be, or some of them by way of delegation, to act for the good of the whole, or so many Provinces as the matter concerns, and their delegation is for. Whether would not this prove the world one entire Empire, and body politick habitually? And so is the case of the Church-Catholick.

But take earthly monarchies as they have been on earth, and we finde that the severall kingdoms of the Empires did enjoy their severall liberties, with respect had to the whole, that nothing should be prejudiciall to the Empire, that the Emperour *should have no dammage*, *Dan. 6. ver.* 2. And yet in reference to the Emperour, and some certain common laws, they were one monarchy. Because the Emperour could send messengers and Officers of any country, and commands to them all, and all were to take care in their places for the whole (though haply there was no generall convention of all Officers) and to keep as much as lay in them neighbour Kingdoms from rebelling, even where they had no ordinary jurisdiction, and to subdue them to the Emperour if they did rebell, and yet not retain ordinary power over them. Now these things agree to this spirituall monarchy the Church; yea, and much more. For they are all one in the head, one in the laws, and in one form of government; and ought all to do what they do in reference to the whole; as to admit every where into the whole by baptism, to eject out of the whole by excommunication, to keep any neighbour Church from defection, and to reduce them if fallen off, though they have no ordinary jurisdiction over them.

Christ

Christ can send a Minister out of any Kingdom into any, not only occasionally, *pro tempore*, as a messenger, but settle him there as an Officer, and call back or remove him any whither else. And therefore the Church Catholick is one Kingdom in general, and yet particular rights and liberties of particular Churches be preserved, so far as may stand with the good of the whole. *Sect.* 4.

There is one objection which M. *Hooker* in *Surv*, c. 15. p. 273. hath against this proof in this text, which is of some difficulty, *viz.* That Church where Deacons are set is not an unlimited Church: But ordinary Deacons were set in the same Church wherein the Apostles were set, as in the place, 1 *Corinth.* 12. it is affirmed jointly and indifferently of them both. Therefore that *Church* doth not argue an unlimited power.

Answ. It is not affirmed that the Church-Catholick hath an unlimited power, but unlimited extent of the power given them by Christ, in regard of place within the compasse of the Christian world; and so I conceive M. *Hookers* meaning is.

But to the Objection it self, First I premise, that Deacons were not primarily set in a particular Congregational Church, but 7 of them were at the first institution of the office set in the Church of *Jerusalem* over Jewes and Grecians, where there were many Congregations, and therefore a Classical, Presbyterial Church divided into many Congregations necessarily, at least for some Ordinances (as the Lords Supper, *&c.*) yet governed by one common Presbytery, and yet alwaies called one Church. But whether their Officers were fixed in the several Congregations or no, I know not, neither do I think it can be proved.

Secondly, The subject about which their office was exercised, was not the Ordinances of worship or dicipline, as the other officers were, but about alms, which in their own nature are or ought to be, and were then, voluntary. And in regard those alms come not by divine dispensation, as the immediate gift of Christ to the Church, though they be commanded indeed by Christ, but out of mens purses by contribution, being a money

Chap. 2. matter, in which the Congregation hath, or had propriety, there may be something said for the limitation of that office in their act of ordinary distribution to the members of that single or combined Church contributing, that it may be performed according to the will of the donors, to whom also the Deacons are to render an account.

Thirdly I desire the manner of the Apostles speech in setting down Deacons and governours, may be considered, not adding an ordinal numeral unto it, as to Appostles, Prohepts and Teachers, but ἔπειτα and εἶτα *deindè*: and Secondly interposing two extraordinary endowments of miracles, and gifts of healing: and Thirdly the change of speech from the concrete to the abstract, *helps, governments.* Which though they imply men by whom they are to be exercised, *viz.* helpers and governours, yet are not so set down: what the meaning of the holy Ghost is herein I cannot affirm, but I conceive that the Office of Apostles, Prophets, Teachers, is of somewhat more large extent then the other two, because they were executed as well without the Church (though set in it) as within it, *viz.* among heathens for their conversion: And in *Ecclesia constituendâ*, the other in *constitutâ* onely: and the exerting of the Deacons office not so usually and frequently out of the limits of their particular Churches, as theirs that are intrusted with the preaching of the word: nor yet their call thereunto so facil as the others: for to the exerting of government there is required a voluntary combination of many instituted Churches, and for distribution to other Churches there is required a more then ordinary necessity, and the consent of the particular Church contributing: but no such solemn call is required to the preaching the word in any other Church or Churches.

But fourthly, more directly to the Objection: Though alms, which is the subject of the Deacons office, be not reckoned among the Ordinances given by Christ, but are the gift of particular men in particular Congregations, as the rest of them: yet the necessity, command, and distribution of them, may extend further then the particular Church, and in that regard the office of Deacons, which is to collect and distribute, extends it self equally. We are bidden to *do good to all, but e-*

specially

specially to the houshold of faith (i. e. as we have occasion and ability) which is as extensive as the Church-Catholick. Any forreign Church may stand in need of our contribution and distri- *Sect.* 5.
stribution. And even the Law of our land enjoyneth, that if any Congregation cannot maintain their poor, there should be help by collections from other neighbouring Congregations. And the maimed souldiers of the whole County, are maintained by constant collection from every town in the County, and there are County Treasurers that receive it, which are (as it were) County-Deacons. And if a great Town be visited with the plague, or suffer losses by fire, *&c.* it is frequent to make collections for them in many Counties. Yea, for whole Counties, as the whole Kingdome, hath lately done for *Lancashire*; yea for a whole Kingdome, as for our own Kingdom under war; yea for forreign Kingdoms, as *England*, yea, and the *Netherlands* (though under another civill regiment) have done for *Ireland*. And we read what the Churches of *Asia* did for the Churches of *Jerusalem*. And we have had contribution to redeemed captivated Christians under the *Turk*, and not onely of our one Nation, but other Nations, sometimes *Grecians*. Now though these contributions and collections run among us in another channel, *viz.* through the hands of Church-wardens, Over-seers, Constables, Collectors, yet this is the proper work of the Deacons; and therefore that office in regard of the extent of their possible object, may well be said to be habitually Catholick, or given to the Church Catholick, though their constant distrubution should be limited to their own Congregations.

Another proof is from 1 *Tim.* 3. 15. *These things I write unto thee, that thou maist know how thou oughtest to behave thy self* *Sect.* 5.
in the house of God, which is the Church of the living God, the pillar and ground of the truth. This Church must be the visible Church where he and others must exist, and converse together, and carry themselves in mutuall duties. Also it must be an organicall Church, for the Epistle containeth directions about Bishops and Deacons, yea, even in the context. Neither can the directions be solely concerning *Ephesus*; for they are written to *Timothy* an Evangelist, the limits of whose office are commensurable to the Apostles, though under them. Neither do they

Chap. 2. concern Ephesus in any especiall manner, but all Churches where ever *Timothy* should come. Therfore not to it particularly. For he prescribeth canons concerning publick prayer; and the habit and carriage of women in the Church: concerning the office of Bishops and Deacons: concerning the censuring and reproof of all degrees; the Ordination and maintenance of Elders: the choice and provision for widdows: concerning the duties of servants: and a charge to rich men, not of *Ephesus* particularly or onely, but every where. Neither did they concern *Ephesus* primarily, for the Officers were already set in that Church; *Paul* found Elders there *Act.* 20. 17. in his visitation of them, and had lived there three years, *vers.* 31. as himself acknowledgeth. Primarily therefore these canons concern the whole Church. The manner also of the Apostles speech is to be attended; he doth not say *the Churches, houses. pillars, grounds,* to be ordered *pari ratione*; but in the singular number *house, church, pillar ground,* στῦλος ἑδραίωμα, as if there were but *one Church, one house* (whereof *Ephesus* was but *one room*, and that already furnished) *one seat, one large pillar,* that hath the same truth written on every side of it, which holdeth it forth unto others, both Jews and Gentiles, within the Church and without, *more forensi.* And as *Timothy* being an Evangelist conversed with many Churches, so it is like did the members of the Church of *Ephesus*, *The English Annotations on this place are these.* "As the Catholick Church is, as it were, "the whole house of God; so every particular Church, as this of *Ephesus* was, in which *Timothy* resided, was a part thereof, and by a Synecdoche (*totius*) may be called the house of God, *&c.* The words also of of the following verse will lend us some light, *Great is the Mystery of godlinesse: God manifested in the flesh, justified in the spirit, seen of Angells, preached unto the Gentiles, beleeved on in the world, received up into glory.* This is the truth supported by this seat, and holden forth by this pillar. Doth this concern *Ephesus* solely, or particularly, or primarily? Is there not a larger subject expressed, *viz.* Gentiles and the believing world? All these are the family and houshold of God, *Eph.* 2. 19. and 3. 15.

Again, it is the Catholick visible Church that is so often in Scripture

Scripture called the *Kingdome of God*, Mat.4.26.30. And the *Kingdom of Heaven*, Mat. 13.24,31,33.47. Christ calls them not Kingdoms, but the Kingdome. And compares this Kingdome to a *field of wheat mingled with tares*, This must be the Church visible in this world, because it is where the sower ordinarily soweth his seed visibly and audibly, *vers.* 8. which is the preaching of the Word. And because here are good and bad, wheat and tares, and the tares visibly discerned after the wheat. And it is the Catholick Church, for Christ himself expounds it so, *the field is the world*, not of the Jews onely, but of the Gentiles also, *Joh.* 3.16. and 17.11.15. And this must be the Christian world; for the other is a field of tares onely, where there could be no danger of plucking up of wheat, because none grew there. They shall sever the wicked from amongst the just. And in this field, particular Churches are but as particular ridges, enjoying the same tillage, seed, fencing, watering. *It is a barn floor with wheat and chaffe. It is a draw-net, gathering together good and bad. It is a marriage, where wise and foolish virgins, some had oil, and some onely lamps of profession: It is a feast, where some had wedding garments, some had none.* Now these things cannot be spoken solely, or primarily of any particular Congregation, but they agree to the Church-Catholick visible, this Kingdom is here spoken of as one, and to particular Churches as parts thereof: and this is also an organical body, therefore called a Kingdome. Here are servants sowing and viewing this field, proffering to weed it. And this weeding must be by Ecclesiastical censures, not the civil sword; they were not so void of reason as to go ask whether they should kill all the the world besides the godly, with a civill sword: then these tares must be members of the Church, else they were not capable to be cast out, if never in. Here were fisher-men (officers) that cast this net: and servants that invited these guests, every where in high-waies and hedges, *Luk.* 14.23. indefinitely, without respect of Country or Town. *Sect.* 5.

That which is objected against this by M. *Hooker* is; "That "*the Kingdom of Heaven* beside other significations, as the King- "dome of glory, *&c.* it doth by a *metonymy* imply the word "of the Kingdome, and the dispensation and administration

Chap. 2. "of the Gospell in the Churches, and the speciall things ap-
"pertaining thereunto. And citeth these parables for that
"sense.

Answer. I deny not the severall significations of those words *the Kingdome of heaven*, in severall places. Bnt they cannot signifie so in the fore-cited places. For it is said, *the Angells shall gather out of his* (Christs) *Kingdom, all things that offend, and them which do iniquity, and shall cast them*, &c. can this be meant of the *Word or Gospell*? Is there any thing that offends therein, or doth iniquity that shall be cast, *&c.*? Is there any tares, any chaffe, any rubbish there? Or can it be meant of *the dispensation thereof*? Should sinfull or erroneous dispentions of Gods Ordinances be suffered to the end of the world, for fear of plucking up good dispensations? Why do we then endeavour a reformation? Doth not *Paul* say false teachers mouths must be stopped, and wisheth such cut off?

It is clear the texts speak of a Kingdome consisting of persons, the tares, chaffe, rubbish, fooliish virgins, and evill guests, *are the children of the wicked one*, *men that offend*, *and do iniquity*, *that shall be gathered out of Christs Kingdome*, therefore they were in it. And the wheat, good fish, wise virgins, and good guests, are *the children of the Kingdome*, without respect to any particularities, of Town or Country, much lesse of any Congregation.

And when we say, *Thy Kingdome come*, we pray not only for the conversion of the elect, nor onely for the coming of the Kingdom of glory, but also for the Church-Catholick visible, that it might be enlarged, and have freedome and purity of Ordinances, which are things that concern it as a visible, organicall Kingdome because the dispensations therefore are by Officers.

Again in 1 *Corinth.* 15. 24. it is said, *Then shall Christ deliver up the Kingdome to God his Father.* This is not the naturall or *essential Kingdom*, which he hath with the Father and holy Ghost as God: for that he shall never deliver up. Neither is it the *Kindome of grace* which he by his Spirit exerciseth in the hearts of the Elect, for that shall continue for ever, and be more perfect in heaven. For the Kingdome of grace here, and of glory

afterward

afterward, differ onely *gradu communionis*, as *Ames* tels us; here the degree is imperfect, then it shall be perfect, both in graces and joyes. *But it is the Kingdom exercised in the visible Church-Catholick, in the Ordinances of worship and discipline*, wherein our communion is mediate with God, which shal then cease. For as the Evangelical external service and manner of communion with God, thrust out the legall and ceremonial: so shall the heavenly immediate, thrust out the Evangelical. *Sect.* 5.

But this Kingdom (saith M. *Hooker*) cannot be the Catholick visible Church, because that consisting of sound-hearted Christians and false-hearted hypocrites, these are not delivered up into the hand of the Father, that he might be all in all to them. *Surv.* p. 276.

Answ. I do not conceive by *Kingdom* to be meant the children of the Kingdom, but the external donative regiment of Christ over his visible Church-Catholich dispenced by Ordinances and Officers here below, which shall then cease. And "though the Ordinances (as he alledgeth) are distinct from "the Kingdom in sense and signification. Yet they strongly argue a Kingdom constituted and governed by them: as the Kings laws argue a King and Kingdom. As from *helps* and *governments*, 1 Cor. 12. 28. we gather the consequence of *helpers* and *gvvernours*, as officers in the Church: so from the external laws of this Kingdom, we necessarily conclude there is such a Kingdom commensurable to the extent of these Laws, and that *external, Organical* and *Catolick*, which is spoken of *Isa.* 9. 6. And the 25. *ver.* makes it plaine, *for he must reign until he hath put all enemies under his feet*: which reigning relates to professed Subjects as well as professed enemies; and these Subjects comprehend in a Kingdom.

Again *Heb.* 12. 28. *Wherefore we receiving a Kingdom which cannot be moved, let us have grace whereby we may serve GOD acceptably, with reverance and godly fear.* This Kingdom cannot be meant of the *internal Kingdom of grace* in the heart, for that was also exercised by Christ in his people hearts, under the old Testament, but it is meant of the external, unalterable, perpetual Ordinances of worship and government, which differ-

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Chap. 2. ed from those under the Law: else the Apostles *antithesis* of the Church under the Law, and the Church under the Gospel, had not been good, which are the things he compares in that place. Externals under the Law are opposed to externals under the Gospel. It cannot be meant of the *Kingdom of glory*, for they had not yet received that. And it is plain he speaks of a Kingdom wherein we may *now serve God acceptably*, *with reverence and godly fear*. Now these Ordinances of worship and dicipline being Catholick or universal, and relating to a kingdom, and therefore set down under the name of a Kingdom, by a *Metonymy* of the *subject* for the *adjunct*, the Kingdom for the Ordinances of the Kingdom, do strongly argue the being of the Kingdom. Can we conceive that the holy Ghost would chuse to use such a *metonymy* of the *subject*, where there is *no such subject*? It is true (as is alledged) the unalterableness lyeth in the adjunct Ordinances, *i. e.* in regard of God, who will not alter them: and that the subject or kingdom may be moved and shaken by persecutions or heresies, and so may the Ordinances also, and have been wee know; but that kind of alteration, moving, or shaking, is not meant in the text, neither was intended by me. I have the rather mentioned this text, because I find one of our brethren for Congregational Churches, *viz.* M. *William Sedgwick*, giving this exposition of it in a Sermon of his in print, which was preached before divers members of the House of Commons.

Sect. 3. Again 1 *Cor.* 5. 12. The Apostle saith, *What have I to do to judge those that are without*? The preposition or adverb ἔξω, I desire to know what it doth relate unto, Is it not meant ἔξω τῆς ἐκκλησίας, without the Church? And can we think that that Church was the Church of *Corinth* only? Had *Paul* nothing to do to judge any that were out of the Church of *Corinth*, when he was an Apostle all over the Christian world? This could not be meant of the *invisible* company only: what? had *Paul* nothing to do to censure any but invisible members? Why did he then excommunicate *Hymenæus*, *Philetus*, *Phigellus*, *Hermogenes* and *Alexander*? And saith, I would they were cut off that trouble you. Also it must be meant of an Organical body, because here are censures mentioned as belonging to all within.

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And therefore it must be meant of the Church-Catholick visible Organical: What have I to do to judge those that are not brought into the Church? They are not under my power or cognizance, but belong onely to the civil Magistrate. *Sect.* 6.

And we usually speak of the Countreys that are within the *Pale of the Church*, and those that are without. And we have an axiome, *Extra Ecclesiam non est salus*; which cannot be meant of any particular Congregation in the world, but is true of the Church-Catholick visible, typified by the *Arke of Noah*, without which ordinarily and visibly there is no hope of salvation. *Extra ejus gremium non est sperandæ peccatorum remissio.* Calv. Inst. *l.* 4 *c.* 1. *S.* 4.

Again, *Eph.* 4. 4, 5. The Apostle proveth the Church to be but one by divers Arguments, First, saith he, *There is one body* of Christ, which is therefore called, *Eph.* 3. 6. Σύσσωμα, both of Jews and Gentiles, *i. e.* the same body. And this an Organical body, because *Paul* addeth, *ver.* 7. whereof I was made a Minister. Secondly, *there is* but *one spirit* in that whole body, which is as one soul in one body. Thirdly, there is but *one hope of their calling.* Fourthly, there is but *one Lord*, or King over the whole Church. Fifthly, there is but *one faith*, i. e. One religion, doctrine, worship, the same Commands and Statutes for all. Sixthly, There is but *one Baptism*, to admit into this Church. Now if the whole world were under one King, and governed by one Law, and all one body, and all capable of the same priviledges, and all made Denizans by the same way of enrowlment, it would make but one Empire; yet so it is with all the Christians and Churches in the world; they have the same King, Law, Word, Sacraments of admission and nutrition, which they visibly subject themselves unto and receive, therefore they are all one visible Church. Upon this text, *ver.* 12. *Beza in his large Annotations* hath this note. "Being the Church is to be "considered, either as a *Communalty of a sacred Common wealth*, "or as a *spiritual Temple*, or as a *mystical body*, the ministery of "the word ought likewise to be referred to these three heads, *&c.* All which 3. considerations shew the unity and integrality of the whole.

And that this is meant of a visible Church, and not invi-

Chap. 2. sible or Triumphant, as M. *Ellis* conceiveth, appeareth, because it is the Church to whom Officers are given, *ver.* 11. to be edified, *ver.* 12, 13. compacted together by joints, *ver.* 16. of whom mutuall duties both religious and civill are required, for such are set down in that Chapter, and the following. And so M. *Hooker* understands it, *Surv.* p. 3 where he cites this text for the political body or Church visible of Christ, ruled by the donative, delegated power of Christ, and that visibly by his Ordinances and Officers. It is therefore the militant visible Church which holdeth forth the truth, *Phil.* 2. 16. contending for it *Jude* 3. Into which the thief may possibly enter. *Joh.* 10. *Act.* 20. 29-30.

Again Christ saith, *Mat.* 16. 18, *On this rock will I build my Church, and the gates of hell shall not prevail against it.* Was this a particular Congregation? No surely, but the Church Catholick, for any particular Church may be prevailed against, but the whole shall not, The place is meant of a Church *future*, to be built, which Christ then intended to set up, which was the Evangelical Catholick Church, consisting of Jews and Gentiles as one body, and not Catholick (as some take it) for the Church past, present, and to come, for those already in heaven are out of gunne-shot of assault, but it is meant *de Ecclesia vivorum, de militante, de Ecclesia quam Christus erat ædificaturus.*

Objection. O! but this place is meant onely of the Church invisible, for they that are onely visible may be prevailed against?

Answer. It is true, that any particular meerly visible member may be prevailed against, yet all shall not; and even the invisible members which cannot be prevailed against (so many as are left in any, though never so generall and fierce persecution) shall remains visible. For *Ecclesia nunquam desinit esse visibilis.* Therefore Satan or men shall never so far prevail, as to cut off all visible members. And though heresies should come that deceive all but the elect (which is not supposable) yet as long as the Elect are nor deceived, there remaineth a Church Catholick visible, still in their visibility. But it cannot be affirmed that all are invisible members that are left, or hold

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out in the hotteſt perſecutions, or ſubtileſt hereſies: ſtrong enlightnings and convictions, and ſtruglings of conſcience, and other by-ends may do much. Latent members may not bee inviſible. *Sect.* 6.

But the reaſons which induce mee to think that this text is meant of the Church viſible, are theſe; two I finde in the context. Firſt, becauſe this Church is built upon this viſible or audible profeſſion, *That Chriſt is the Sonne of God*, which *Peter* made; The rock there ſpoken of, is not an indefinite *Meſſiah* to come, for ſo the Church from the begining of the world was built on that work: but the profeſſion and doctrine that the *Meſſiah is already come*, that this *Jeſus* is the *Meſsiah*, and this *Jeſus* the *Meſsiah* is the ſonne of God. It is the *confeſſion that Jeſus Chriſt is come in the fleſh*, 1 Joh. 4. 2, 3. And the believing that I am hee (ſaith Chriſt) *Joh.* 8. 24. And therefore the Jews that believed before in an indefinite *Meſſiah* to come, were upon their converſion to the Chriſtian faith built upon this rock, and by a new Sacrament admitted into this Chriſtian Church, as well as the Gentiles.

Secondly, Becauſe Chriſt immediately in the next verſe affixeth officers to this Church, by promiſing the keys of the Kingdome of heaven unto *Peter* (and not to him onely, but to the reſt alſo, as appears in other places) which keys are an Enſign of office in that Church which Chriſt would build.

Thirdly, becauſe the admiſsion into this Evangelical Church was upon a viſſible profeſsion of their belief of this doctrine, and a viſible receiving of a viſible external badg of Baptiſm.

Fourthly, Becauſe this Church is aſſaulted by viſible adverſaries, *viz.* perſecutors and hereticks, and that viſibly, and though they ſhall never wholly prevail againſt it, yet viſibly waſte great part of it many times.

And M. *Hooker* himſelf acknowledgeth, that hee doth incline to this judgment of this text, *viz.* That it is the viſible Church that is there meant. *Surv. c.* 15. p. 278.

Onely hee objecteth againſt a reaſon which I brought of it, which was to this purpoſe. If all the viſible members ſhould fail, then all the inviſible muſt needs fail alſo, for none are in-

Chap. 2. visible (in the Church I mean) but must bee visible also. His Objection against this is, because an invisible member maybee justly excommunicated, and so cast out of all the visible Churches in the world, and so bee no visible member, and yet remain an invisible member still, for that membership cannot bee lost.

Answ. It is very doubtfull to mee how farr excommunication casteth a man out of the visible Church; it debarrs him indeed from the Lords Supper, because it is a seal; and from familiar intimate society with God's people, because hee is an infected member, and so doth a notorious sinne, though the man bee not excommunicated. But I conceive it cuts him not off totally from the visible Church; For first, the seal of Baptism remaineth on him, and therefore is not iterated at his re-admission. Secondly, he is admitted to hearing the Word, and Prayer, and conference with Gods people. Hee is a diseased leprous member under censure, shut from the most intimate actual communion, untill he be cured and cleansed That which is done to him is under consideration of discipline, as to a member now diseased, in order to cure, not as to one that is damned, or to one that is under the sin against the holy Ghost, as *Julian* the Apostate was. And if any godly person through weakness of judgement concerning Churches not rightly gathered, refuse to bee baptized (as M. *Hooker* suggesteth) hee is indeed no compleat member in that regard, but hee beeing converted by visible means, and making visible profession, hee is an incompleat visible member of the Church-Catholick Entitive.

Again, Excommunication in 3 Ep. *Joh.* ver. 10. is called *casting out of the Church*, What Church is that, It cannot bee the invisible Church, for all the censures in the world cannot cast a man out of that, if once he be in; therefore it is the visible Church. Then I would know whether a man truly excommunicated in one Church or Congregation, is not thereby, excommunicated from brotherly fellowship with all Congregations, yea, and Christians not gathered yet into Congregations? Or whether the delivering up to Satan, by the Officers of a particular Congregation, bee onely within the bounds of one Congregation, or in reference to their members onely;

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so that if he remove out of such a *circle* or *circuit* of ground to another, or from those members to others, he be out of Satans bonds again, and may communicate there *de jure*?. *Sect.* 6.

"This M. *Hooker* saith, is *per Synecdochen generis pro Specie*, "that particular Church where *Diotrephes* usurped prehemi-"nence is undrstood. For when a person is justly excommu-"nicated from the Congregation in which hee was, it follows "of necessity that all that fellowship he might enjoy by ver-"tue of communion of Churches, must of that necessity bee de-"nied unto him, and hee justly deprived thereof, because in the "vertue of his fellowship with one, hee gained fellowship with "others.

Answ. Whether the word *Church* be there properly, or *per Synecdochen generis*, or, *Synecdochen Integri.* I shall not now enquire, but referr it to a Chapter by it self, in which shall bee enquired whether the Church-Catholick bee a *genus* or *integrum*. But I question much whether a mans fellowship with one Congregation be the ground whereby hee gaineth fellowship and communion with others. For then how came the Apostles and Evangelists by right of communion with any Churches, seeing they were fixed members of none? and how could the 120. and 3000. converted by *Peter* have right of communion, and breaking bread together, before any Congregations were set up or settled? Therefore I conceive the primary right to communion is gained by beeing of the visible body, not by beeing of this or that Congregation; By beeing within the general Covenant, not by any particular Covenant. And I conceive, that Baptism and excommunication run parallel herein; for as by Baptism a man is admitted externally into the whole visible body, and then may have fellowship with any part of the body: so by Excommunication a man is cast out from communion with the whole, and therefore may communicate with no part. This is *Apollonius* his assertion. *Sicut per Excommunicationem legitimam excommunicatus non tantum ex hac vel illa particulari Ecclesia ejicitur, sed ubicunque terrarum ligatur, & ex communione fraternâ universalis Ecclesiæ excluditur.* Mat. 18. 17. 18, *Ita & per Sacramentum Baptismi, & sacræ Eucha-*

Chap. 3. *risti*æ, *homini communio Ecclesiastica, non tantùm in particulari, sed & universali Ecclesiâ obsignatur.* Confid. quarund. contro. c. 2. Art. 3.

And though the power of Excommunication lyeth in the particular Congregation, where a person enjoys his membership under the Kingdome of Jesus Christ, as M. *Hooker* saith, yet the Officers of that particular Church dispense that censure in reference to the whole body, whereof hee that is so censured was a member, as well as of that Congregation, for beeing cast out of that, let him bee or go where hee will, hee is under the Kingdome of Satan, and all Churches should look at him as a Traitour against Christ, and so deal with him as one uncapable of Church-Communion. *Surv.* c. 15.

So on the contrary, though Baptism bee administred in a particular Congregation, yet a man so admitted in any Congregation, ought to bee counted a subject to Christ, and not to be denied fellowship in any other Congregation, beeing a member of the visible body, except hee some way forfeit his right. So that both admission into, and ejection out of the Church, though performed by Officers in a particular Congregation, yet relate first to the whole body.

CHAP. III.

Proofs by Arguments and Reason, that there is a Church-Catholick visible.

Sect. 1. THe first Argument is from Gods donation unto Christ, and it stands thus. If the donation of a Kingdome by God the Father unto Jesus Christ bee universal and Oecumenical, then his Kingdome (which is his Church) is also universal and Oecumenical. But the donation was of an universal Oecumenical Kindome: Therefore there is such an universal Oecumenical Kingdome or Church.

The major proposition is clear: for whatsoever God the Father gave or promised unto Jesus Christ, that he performed. The minor

minor or assumption is proved out of divers places of Scripture. *Sect.* 6.
As *Psal.* 2. 8. *Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.* Which is spoken of the donative Kingdome of Christ given to him at his asking, and not the essentiall or natural Kingdom as God, *Psal.* 72. 8. *He shall have dominion from sea to sea, and from the river unto the ends of the earth.* Where is mentioned the externall worship and offerings given unto him. The like promise wee find *Isa.* 49. 6. *It is a light thing that thou shouldest raise up the Tribes of Jacob, I will give thee for a light unto the Gentiles, that thou maist be my salvation to the ends of the earth.* Also *Daniel* 7. 14. *And there was given unto him* (Christ) *dominion, and glory, and a Kingdom, that all people nations and languages should serve him, his dominion is an everlasting dominion, and this Kingdome that which shall not be destroied:* Which is meant of the donative Kingdom given to Christ incarnate at his ascention, answering to *Ephe.* 4. 8. where the officers of his Kingdom are set down. And to *Phil.* 2. 9. This is not onely the internal Kingdom in the heart, for that he exercised from the beginning, but also an external Kingdom, or Church-politie over all nations, after the ruine of the four Monarchies, which should be exercised over those Kingdoms which formerly were subject to those monarchies: which Kingdom is that little stone cut out of the mountain without hands, which became a great mountain, and filled the whole earth, which the God of heaven should set up visibly in the stead of those Monarchies. *Dan.* 2. 44. not in a civill power of this world, but in spirituall and divine Ordinances, which all Kingdoms that should be converted to the Christian faith should submit themselves unto. And this one mountain filling the whole earth, must needs be one Church-Catholick visible, submitting visibly to Christ. 2. If Gods intention in sending Christ, and the tenour of Gods donation, and exhibition of Christ, and redemption by Christ in his revealed will, be generall to the whole world, then the visible Church is to be Catholick. But the former is true, and therefore so is the latter. I mean by *general, Generibus singulorum, non singulis generum.*

The donation of Christ and redemption by him was not to the

Chap. 3. the Jews only (as the Jews conceived) but to the whole world. *Joh.* 1. 29. *Behold the Lamb of God which taketh away the sins of the world.* Joh. 3. 16. *God so loved the world* (not the Jews onely) *that he gave his onely begotten son, that whosoever beleeveth in him should not perish but have everlasting life*, i. e. that whosoever in any part of the world, of what nation soever, should believe, should have everlasting life, *That the world through him might be saved*, verse. 17. The Antithesis is not between the *elect* and *reprobate*, that whosoever of the elect beleeve, as the *Arminians* make our sense of the words to run ridiculously (though I confesse the elect onely do truly beleeve) but it is between the *Jew* and the *rest of the world*. So *John.* 4. 42. *Joh.* 6. 33. 51. 2 *Cor.* 5. 19. 1 *Joh.* 2. 2. *a propitiation for the sins of the whole world.* 1 *John.* 4. 14. *The Saviour of the world.*

Now though many of the benefits purchased by Christ for his elect be spirituall and invisible, and obtained onely by the invisible company, yet Christ himself and his death were visible, his righteousnesse visibly performed, his active and passive obedience were visible, and multitude of benefits that the external Catholick Church receive thereby are visible.

3. If the Gospel of the Kingdom, the seed and means of converting and bringing in (not onely of the invisible company, but) the visible Church, be Catholick, and universally preached and received, then the Church so converted and visibly brought in, is Catholick also. But the Gospel is a general gift, and is scattered like seed indefinitely in all the world, and worketh a visible conversion of the whole world, in Scripture phrase. Therefore the Church is Catholick also. The major is clear of it self. The minor is proved *Mat.* 24. 14. *This Gospel of the Kingdom shall be preached in all the world, for a witnesse unto all Nations*, Mar. 14. 9. *Wheresoever this Gospel shall be preached throughout the whole world*, &c. *Rom.* 10. 18. *Col.* 1. 6. *The Gospell is come unto you, as it is to all the world, and bringeth forth fruit.* Also *Tit.* 2. 11. *appeared unto all men.*

5. If the Charter whereby the Church is constitctd, be Catholick, then the Church constituted thereby is one Catholick body: But the Charter constituting the Church is Catholick. Therefore, *&c.*

The

The major is clear of it self, One Charter makes one polity. The minor will appear by those places of Scripture wherein the right of all Nations indefinitely is set down, *Mat.* 28. 19. *Go teach all Nations, baptizing them,* &c. *Mark.* 16. 15. *John* 3. 16. *Ephes.* 3. 6. *That the Gentiles should be fellow-heirs and* Σύσσωμα, *of the same body, and partakers of his promise in Christ by the Gospell, whereof I was made a Minister.* When the partition wall was broken down between Jew and Gentile (and then the Church began to be Catholick) what second limits did God set unto his Church? None, except men would sever themselves by rejection of the Gospel, but external vocation and submission gave right *in foro Ecclesiæ* to be admitted members of the Church, and that was universall. If there be any particular Charter by which any particular Church was constituted beside the generall, let that be produced, I know none. For if there were, then that particular visible Church could never fail, or else a Gospel Charter must be lost. But all particular Churches hold their priviledges by the general Covenant applyed to themselves, as all the twelve Tribes did theirs by the Covenant made with *Abraham* and his seed. And all the several promises, which are as *appendices* to the Covenant, are made to the whole Church-Catholick, and commensurable therewith, respectively, without any respect to any particular Congregation or membership therein. *Sect.* 2.

Fifthly, if there be Officers of a Church-Catholick visible, then there is a Church-Catholick visible. But there are Officers of a Church-Catholick visible. Therefore, *&c.* The major cannot be denied. The minor appears by the donation of the Ministery to the Church-Catholick visible, *Mat.* 28. 19. *Go teach all Nations, baptizing them,* &c. They are not circumcised or limited to any one place, but are sent into the whole world to all Nations, 1 *Corinth. chap.* 12. 28. *God hath set some in the Church, first Apostles, secundarily Prophets, thirdly Teachers,* Ephes. 4. 11. *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ.* These two last places M. *Hooker* himself confesseth to be meant of the externall, politicall body and Kingdom of Christ. Now

Chap. 3. these extraordinary Officers, Prophets, Evangelists, were Officers of the Church-Catholick visible; for they had no limits of place, but were over all the Churches, and yet are said not to be set in the Churches, but in the Church.

And this granted by some of our brethren for Congregational Churches, that they were Catholick Officers, and therefore did not baptize in reference unto particular Congregations. And this M. *Cartwright also in his Catechism* acknowledgeth. The Apostles are usually called κρίται ὀικουμενικοὶ universal Judges.

M *Hooker* in answer to this Argument, *Surv.* c. 15. pag. 272. First, mistakes my words and meaning, for whereas I proved the universality of their office from the unlimitedness of it, hee conceives it of having no limits in their works, and so set down, but I meant no limits in regaid of places. And then hee saith the reason of their unlimitedness arose from their *commission*, because it was general, beeing immediately called by God to preach to all nations, and they had vertually all Church power in them, but this did not issue nextly from the Church in which they were firstly set.

Answ. I confesse it did arise from their commission which commission being general, made them general Officers, for what more can bee required to make a general Officer but a general commission? it did not issue nextly from the Church, I confesse, neither doth the power of any particular Minister, but his power is given him by Christ, and not from the people, but is annexed unto his office, onely the exercise thereof is drawn forth by the people, *pro hic & nunc*, and so the necessity of the the whole Church drew forth their Apostolical Office into execution, and the necessity of a greater part of the Church may draw forth the exercise of any particular Ministers office beyond the limits of his Congregation occasionally.

6. If there bee a general, external vocation, wherewith all Christians are called, and a general external Covenant whereinto all Christians voluntarily and externally enter, and are therein bound up in an unity, then there is a general external Catholick-Church. But there is such an external general visible vocation, and external individual visible general Covenant, &c

Therefore

Therefore, *&c.* I mean by *general*, Catholick, Universal, Oecumenical, in regard (not only of kind, but) of places. *Sect. 2.*

The major appears by evidence of reason and experience; for one Covenant with one King in any extent of compasse, makes it one Kingdom. So, *&c.*

The minor appears as evidently: For first, there is but one external general vocation divine, distinct from all other particular vocations, not onely civil but Ecclesiastical, which is usually called our general calling: and this is external, else none but invisible believers were members of the visible Church, which is that we speak of.

And there is one individuall expresse externall Covenant, not onely on Gods part. *Acts chap. 2. verse 39. The promise is to you and to your children, and to as many as the Lord our God shall call.* Which is an externall Covenant and call relating to Baptism, which they were invited to in the former verse, yet not excluding the inward Covenant or call, but oft separated from the inward, and yet the right to Baptism remain in *foro Ecclesiæ.* But also it is one externall visible Covenant on mens part, which all Christians as Christians enter into, by their professed acceptance, and expresse restipulation, and promised subjection and obedience: though not altogether in one place, or at one time.

7. If the initiall visible seal, admittance and enrowlment, be Catholick and Oecumenical, then so is the Kingdom into which members are so initiated: But the initiall seal, admission and enrowlment by Baptism is Catholick. Therefore, *&c.*

The major is clear without controul, he that takes up his freedom into a whole Corporation or Kingdom, is free of the whole, and in every part thereof, and hath right to all the general priviledges and immunities thereof.

The minor also appears, both by the patent for Baptism, *Go baptize all Nations*, And by the consequences and priviledges thereof, they that are baptized in any Church are accounted visible subjects of Christs Kingdom in all places of the Christian world, no new baptism is required of them upon any removall: and also by the tenor thereof, for they are not baptized into the particular Congregation, but into the whole

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visible body, and into the generall Covenant, not into any particular Covenant.

8. If there be an externall Catholick union of fraternity between all visible Christians in the whole world, there is one external visible Catholick Church. But there is but one external Catholick union of fraternity between all visible Christians in the whole world. Therefore, *&c.*

The consequence of the major appears, because this fraternal union ariseth from the unity of the Church, which is constituted by one Covenant, into which they are all entred visible. They are not made brethren by being invisible beleevers only, or in the same respect, for then onely invisible believers were brethren, in the Scripture sense. If any one that is *called a brother*, be a drunkard, railer, extortioner, *&c.* 1 *Corinth.* 5. 11. Now few true believers are fornicators, idolaters, drunkards; therefore this brotherhood is in regard of a visible profession and membership.

The minor appears, because where-ever the Apostles came, if they found any visible believers, they are said to finde brethren, *Acts* 28. 14. And it is the most usuall term, that the Christians were called by, both in the *Acts of the Apostles*, and in the *Epistles*; not because they were of one particular Congregation, but because of the Church-Catholick, which are also called the household of faith. *Do good unto all* (i. e. though heathens) *but especially to the houshold of faith*, Gal 6. 10, The household is commensurable to the entertainment of the faith. Not the invisible members only, for they could not be known as such, but all the visible members.

Ninthly, If the same individual systeme or body of external laws, under one command, whereby all Churches equally should walk and be governed, be Catholick, then the Church is Catholick. But there is the same individual systeme or body of external laws under one command, whereby, &c. Therefore *&c*,

The major is proved by evidence of reason, and experience of all bodies politick.

The minor is undeniable. For the same individuall systeme expressed in the Gospel *totidem verbis* governs and guides the whole Catholick Church, It cannot be said the same in kinde only,

only, but the same for matter, manner, end, method, and expres words: unless we can say the several copies are several *species*, and then we in *England* have so many *species* of laws as there be copies printed of our laws. Neither is it the law *written in the heart, and put in the inward parts*; but the external systeme given to the Church as a body politick. Neither is it the moral law *quâ* moral, but that in the hand of a Mediatour, with other positive laws added thereto. *Sect.* 3.

Neither is this subjection unto these external laws arbitrary by the concurrent consent of divers Churches out of Custome, or because of the equity and conveniency of them, *vi materiæ*, as diverse Kingdoms now use the civil laws, or for intercourse with forreign Churches; but by virtue of the command of the author of them. Neither have particular Churches any municipal laws divine of their own superadded to distinguish them, as *England* and *Scotland* have, but are wholly ruled by this Catholick systeme.

Tenthly, if there be a Catholick external communion, intercourse, and communication between all the members, and in all the particular Churches in the world, in worship, doctrine, and sign or seal of confirmation, nutrition, or commemoration of the same redemption visibly wrought by the same visible Saviour; then all those members or Churches, having this external communion, intercourse and communication, are one Catholick Church: But there is such a communion, *&c.* Therefore, *&c.*

The consequence appears, because communion ariseth from membership; there is an union presumed, before there can be a communion admitted, especially in the Lord's Supper, which is a seal, and if an union, then a membership, for thereby they are made of the body: and if the communion be visible and external, then so is the union from whence it floweth, for *qualis effectus talis est causa.* And though there may be an admittance of a heathen to be present at the Word, singing, praier, yet it is not an admittance into fellowship, for then we should have spiritual fellowship with Idolaters; they may come and see what fellowship Christians enjoy with Christ, and one with another, but they are not admitted into that fellowship while heathens and idola-

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ters, but after conversion, professed subjection and believing. After the three thousand were coverted by *Peter*, and were baptized, *they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread and praier*, Acts chap. 2. verse 41. 42. And yet were not of one particular Church, as our brethren themselves tell us, as I shewed before, therefore as members in generall. And nothing is more usuall then for members of one Congregation to join in the fellowship of the Word read and preached, in singing and praier with members of diverse Congregations together, as at Lectures or other occasions, and frequently also at the Lords Table, even among our brethren in *New-England*, members of far distant Congregations do communicate occasionally. Also all the visible Churches on earth pray publickly, and give thanks, and on occasion may fast for the welfare of the whole Church on earth.

As for the evasion which some of our brethen have, that this communion of strangers with them is by virtue of a particular, present, transient membership with them; I conceive it of no force, nor warranted in the Word of God. Then should those men be members of two Churches at once, then ought they to contribute to that Minister, then ought that Minister to take the charge of them, then (by some of our brethrens positions) should the whole Congregation have a hand in their admission. Also if there be any Ecclesiasticall admissions or censures, or transactions, or contributions that concern that particular Congregation, they also ought being members to have their vote and consent and hand therein. And then by the same reason all that came to a Lecture which is a Church-fellowship in divine Ordinances of singing, praier, preaching, and blessing the people, must so many times turn members of that Congregation, where such a meeting is. And then is it a dangerous thing to hear a Lecture in a Congregation where the Minister or people are corrupt, for we thereby make our selves members of that Congregation, and so put our selves under that Pastor and those Elders for the present, and thereby give our allowance of them. It is not a subitane, occasionall meeting, that can make a person a member of a Congregation, but constancy, *quoad intentionem*

tentionem saltem, saith *Ames in medulla*, lib. 1. cap. 32. Sect. 21. And for communion of Churches, I shall speake of it afterward. *Sect. 3.* And by this that hath been said, I suppose the minor is cleared also.

11. If the censure of excommunication of a person in one Congregation cuts him off from the Church-Catholick visible in regard of communion, which formerly hee had right unto, then is there a Church-Catholick visible: But excommunication doth so, *&c.* Therefore, *&c.*

The consequence appears, because the ejection (being a casting out of the body) cannot extend it self beyond the body, but ejection is general, therefore so is the body. The privation cannot extend it self beyond the habit: if therefore the extent of the depriving censure be Catholick, the habitual body is so also. There is not onely a *potentiality* of right to communicate every where, while a man is a member, but an *habitual right*, not rising from courtesie, but from membership, not particular membership, for then none could communicate but particular members, but from a general habitual membership, to which the communion belongeth. So farr as the expulsion or disfranchisement reach, so farr the Corporation reacheth, and as the particular ward or street (where such a man dwelt) looseth a particular member, so the whole Corporation looseth a member of the whole. So is it in this spiritual Corporation of the Church-Catholick visible. There is not onely an habitual fitness and capacity lost, but an habitual general right lost, during the censure. The man is said to lose a member, when the hand loseth a finger, therefore the finger was a member of the whole man, as well as of the hand in particular. So is this case of excommunication.

12. If there bee parts and members of the Church-Catholick visible, then there is a whole Church-Catholick visible: but there are parts and members, *&c.* Therefore, *&c.*

The consequence is undeniable, for whole and parts are *relata*. *Pars est qua continetur a toto, membrum ab integro.* The minor is proved also, because particular Congregations and particular Christian families and persons are parts and members of the Church-Catholick visible. Either they are parts and members,

Chap. 3. members, or they are none, and so out of the body, and *without* in the Apostles sense. If no members, then no right to Ordinances, for right ariseth from membership, membership from qualifications. The same relation that particular believing persons bear to a Christian family, and which Christian families bear to a Congregation, the same relation by proportion do particular Congregations bear to the whole Church-Catholick, or any great part thereof. But particular persons are members of families, and particular families of Congregations, and therefore Congregations are members of the whole body of the Church-Catholick visible. The family consisteth of the persons, the Congregation of the families, and the Church-Catholick visible, or any great part thereof, of the particular Congregations. A *Genus* cannot be said to consist of *species*, but to give essence to *species*. *Animal rationale*, or humanity, doth not consist of particular men, but exist in particular men. But whether the Church-Catholick be a *genus* or an *integrum*, or both, I shall handle in the next Chapter.

I might urge also the several metaphors whereby the Scripture setteth out the whole number of visible believers under an unity. As *Revel. chap.* 12. *verse* 1. by a *woman cloathed with the Sun*, (the righteousness of Christ) *and the Moon* (all terrestrial things) *under her feet*: or cloathed with the Sun, the purity of doctrine, and the Moon (as some interpret it) discipline under her feet: or as some others expound it, Idolatry, whereof *Diana* the Moon was chief and most general: or by Moon some understand the legal ceremonial service which was guided much by the Moon, under her feet, *i. e.* now abolished. So M. *Mede*. Now this was a visible Church, because it is said to be seen, and is opposed either to the Jewish Church that had these ceremonies formerly on her back, or to the Jewish Christian Church, which could not for a long time cast them off; but this Christian Church did. Surely it was not a particular Congregation that *John* saw, nor is it meant of diverse particular Congregations, for then it should have been *women*, not a *woman*, therefore it was the Church-Catholick visible bound up in an unity.

Also *John* 20. 16. It is set out by one sheep-fold. *Other sheep I have which are not of this fold, them also I must bring, and there*

there shall be one fold, and one Shepherd. Which is by all interpreted of the union of Jew and Gentile, which are the two integrant parts of the Church-Catholick. And though by sheep should be meant the elect, yet they are considered as visible, because brought into a fold in this world, and such a fold as the thief may enter possibly into, as it is in the former verses, yea, and the Wolf also, *Act. chap.* 20. *ver.* 19. *Beza* noteth upon that place in *John*, that by sheepfold is not meant the flock it self, but something that holds them together, and makes them one flock. *Camerarius* on the place. *Est Indicium Ecclesiæ sanctæ Catholicæ in toto Orbe terrarum*, &c. And *Salmasius*, *Ut una est Ecclesia, ita unus est grex Christi, vel unum Ovile. Portiones gregis illius, sunt greges civitatum particulares. Hinc grex & Ecclesia idem sunt, tam in generali, quam speciali notione.* Salmas. apparat. 263. *Sect.* 4.

Also it is called *the body of Christ*, Rom. chap. 12. ver. 5. *As we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another.* This was not meant of the particular Church of *Rome*, for the Apostle puts in himself into this body, who had as then never come at *Rome*, therefore it is the Church-Catholick there spoken of, whereof *Paul* was both a member, and a Minister. And this body is a visible body, because it is Organical, and organical because the Apostle thereupon reckons up the several offices in the Church, as *teaching, exhorting, giving, ruling, shewing mercy*, which some compute to be an exact distribution of Church-Offices. So called also 1 *Cor.* 10. 17. 1 *Cor. chap.* 12. *ver.* 12. 13. *Ephes.* 4. 4. Also the house of God, as I shewed before, 1 *Tim.* 3. 15. And a great house, 2 *Tim.* 2. 20 which sets out the Church-Catholick. Now had these places been meant of particular Congregations, then they should have been called *bodies, houses, sheep-folds.* But as many members in a body hinder not the unity of the whole, and many Towns in a Kingdom, and many houses in a city, and many rooms in a house, or in the Ark, hinder not the unity thereof; so many particular Congregations hinder nor the unity of the Church-Catholick. *Est una sola Christi Ecclesia, quæ ob id etiam dicitur Catholica Particulares Ecclesiæ non sunt impedimento quin una sit Ecclesia*, Zanch *de Ecclesia.*

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My Dove, my undefiled is but one, she is the onely one of her mother, Cant. 6.9. *She is the Lily among the thorns*, Cant. 2.2. which is the Church militant. She is called *the Spouse of Christ*, Can. 4. ver. 8, 9, 10. Again, *Cant.* 6. 4. *Thou art beautiful, O my love, as Tirzah, comly as Jerusalem, terrible as an army with banners.* These things are spoken of the Church militant: and though some things here mentioned be spoken in regard of the invisible company onely, *the better part*, yet to them as visible, and as terrible by discipline. And 2 *Thes.* 2. 4. It is said of Antichrist, *that he as God, sitteth in the Temple of God.* By Temple is meant the Church of God, and this a visible Church, yet no particular Congregation, but the generall Church-Catholick, or at least the greatest part of it, for it is said, *Rev.* 13. 3. *All the world wondred after the beast.* And *Rev.* 17. 1. She is said *to sit upon many waters*, which are as is expounded, *ver.* 15. *Peoples, and multitudes, and Nations, and tongues.* And *Rev.* 18. 3. It is said, that *All Nations have drunk of the wine of her fornication, and the Kings of the earth have committed fornication with her.*

Yea, the holy Ghost chooseth to join many particular Churches together by *Nouns collective*, Nouns of multitude in the singular number. Remarkable is that 1 *Pet.* 5. 2. where writing to the strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithinia*, he calls them all one flock, *Feed the flock of God which is among you.* And from this place M. *Bayns* granteth, that all the Churches of the world may be called Oecumenicall, *Bayns Diocles.* Tryal. p. 12. concluf. 1. And so *Acts* 20. *To the Elders of Ephesus.* The Churches of *Galatia* are compared to one *lump.* Gal. 5. 5.

CHAP. IV.

That the Church-Catholick visible is one Integral, or totum Integrale.

NOw because I see it is much stumbled at, that I made the Church-Catholick to be *Totum integrale*, and because it will

will let much light into the Queſtion in hand, I ſhall indeavour to prove that the Church-Catholick viſible is an Integral, or *totum integrale.* *Sect.* 1.

And firſt negatively, that it is not a *Genus.* Firſt, a *Genus* is made or drawn *per abſtractionem Logicam* (*vel metaphyſicam*, as M. *Ellis* conceiveth:) but an Integral is made or conſtituted *per conjunctionem ſive appoſitionem phyſicam, vel politicam.* Now the Church-Catholick viſible is not made or drawn by logical or metaphyſical abſtraction, but by political conjunction, combination or appoſition of the parts and members thereof. So *Ames. medul.* lib. 1. cap. 33. Sect. 18. *Sicut per fidem Eccleſia habet ſtatum eſſentialem, & per combinationem, integralem, ſic etiam per miniſterium habet Organicum quendam ſtatum.*

Secondly, A *Genus* hath no exiſtence of its own, but ſo hath the Church-Catholick viſible, *viz. Per combinationem, ſive aggregationem.* No *genus* can bee capable of combination or aggregation, for that is an accident belonging to an integrall.

Thirdly, it appears by the definition of a *genus* both according to the *Ramiſts* and *Ariſtotelians.* The *Ramiſts* ſay, *Genus eſt totum partibus eſſentiale.* The *genus* is eſſential to its parts, *i. e. ſpecies.* But *Integrum eſt totum cui partes ſunt eſſentiales vel integrales.* Now the ſeveral Churches are integrant to the Church-Catholick viſible, they make and conſtitute the Oecumenical by aggregation.

And according to the *Ariſtotelians*, *Genus eſt totum quod de pluribus ſpecie differentibus poteſt prædicari in quid.* Now this cannot agree to the Church-Catholick or Oecumenical, for the particular Churches do not differ *ſpecie*, by any ſpecifical forms, but onely by accidental and numerical differences. Unleſſe you will ſay that *Individua ſunt ſpecies*, which as it is generally denyed, ſo it is moſt unlikely in ſimilar bodies of all others. And if the ſingle Churches be *Individua*, then at the moſt the *Oecumenical* can be but a *ſpecies*, yea, *ſpecies infima.* So *Ames med.* cap. 31. ſect. 18. *Eccleſia hæc* (viz. Cath.) *eſt myſtica ratione una, non genericè, ſed quaſi ſpecies ſpecialiſſima, vel individuum, quia nullas habet ſpecies propriè dictas.* And yet I acknowledge he

Chap. 4. saith, *cap.* 32. *sect.* 5. *Ecclesia particularis respectu communis illius naturæ quæ in omnibus Ecclesiis particularibus reperitur, est species Ecclesiæ in genere, sed respectu Ecclesiæ Catholicæ quæ habet rationem integri, est membrum ex aggregatione variorum membrorum singularium compositum, atque adeo respectu ipsorum est etiam integrum.*

A *similar totum* differs much from an *universal*, *similarity* of parts doth not at all hinder integrality, but universality is of another nature, being an abstract second notion. Society or polity is a *Genus*. and is divided or rather distinguished into *civill* and *Ecclesiasticall*: now indeed *civill* polity hath distinct *species*, viz. *monarchical*, *aristocratical*, *democraticall*, and *mixed*: but *Ecclesiasticall* polity hath none of Gods appointment. Indeed there is Papall, Prelaticall, and Presbyteriall, but the former are humane, the last (as I conceive) divine. I confesse also this last is in dispute whether it be combined or independent, but this distinction our ignorance hath brought forth, there is but one by Gods institution. It is true also, that some members are invisible, and some visible onely, but the invisible have their externall communion in Ordinances *quà* visible; as they are under Ecclesiasticall polity they are all considered as visible: but this distinction makes not two *species* of Churches or polities, for as invisible members they have no officers, but as visible.

I acknowledge there may by the minde of man, a community of nature be abstracted from any similar bodies, and so consequently from the similarity of Congregations, but whether that be sufficient to make a *genus*, where there are no distinct specificall dffierences under it, I shall leave to the Logicians to dispute it out. And to make this *totum genericum existens*, is beyond my apprehension, seeing *genus* being a second notion existeth not, but *in intellectu nostro: habet fundamentum in rebus, non existentiam.* For as it doth exist it is an Integral, and loseth its abstract nature, wherein the universality doth consist. That which existeth in the individual is not *totum*, but *pars essentialis individui*. As it is abstracted by the minde, and relateth to the *Genus*, it is but *symbolum causæ materalis*, as it is existing in the individual, it is *ipsa causa materialis Individui*. And there-

fore

fore though it be said that *tota natura Generis conservatur in una specie*, and by this rule *in uno individuo*, it must be *fundamentaliter* only, *non formaliter* for there is no such universality formally *in specie, & multò minus in Individuo*. As the nature of a flock is not reserved in one sheep, or a corporation in one man, to use M. *Hookers* own words *Surv. c.* 15. *p.*261. One Church also may be more pure then another, and larger then another, but these accidents vary not the *species*. Sect. 2.

But secondly, I shall prove the Oecumenical Church is an Integral.

First, because it hath an existence of its own, which no *Genus* hath. And this existence appears because it hath an external form and state which no *Genus* can have. This *Ames* confesseth, as I shewed before, yea, the Church-Catholick visible had an existence before it was divided into particular societies, in the beginning of it, in the Apostles days, as I shewed before, and that not as Entitive only, but under the general Officers, with whom they did communicate, in doctrine, fellowship, breaking of bread and praier.

Secondly, because the several and singular Churches do constitute and make up the Oecumenical, as members of it, now *membrum & integrum sunt relata*. A *genus* hath no members. The particular Churches are integrant to the whole, and the whole results out of them. Hence *Salmasius* hath this passage, *Universum Ecclesiæ corpus in majora membra divisum*. Apparat. 285. Every particular Congregation contains part of the matter and part of the form of the whole, I mean with *Ames* in respect of the externall state of it. But a *Genus* hath no external state. *Quod habet partes extra partes est Totum integrale, sed Ecclesia universalis visibilis habet partes extra partes ; Ergo.* The *major* is the very definition of *totum integrale*. The *minor* is clear, for the particular Churches are different one from another *& situ & ordine, & singulæ suâ præditæ sunt quantitate, & non se invicem permeant*. They are not only distinct in consideration, but in existence, and exist one besides another as Towns in a Kingdom.

Thirdly, nay, it appears further to be an Integral, because it is made up not only of the particular Congregations, but of individuall Christians, not onely such as are particular members of particular Congregations, but such as are not members of

Chap. 4. any particular Congregation, as I suppose all Christians are not fixed members, nor can be, as I could give diverse instances, as in regard of habitation, peregrination, banishment, want of opportunity, scrupulosity. If such be not members of the Church-Catholick because not fixed, then the Apostles themselves and Evangelists were none, for they were not fixed: but we find that they were not only members, but Officers, and so related to the body as organicall. A Corporation or City consisteth not only of streets, wards, and companies, but of persons within their liberties though dwelling alone. Now if the Church-Catholick be a *genus*, it cannot be abstracted from them both, if it be abstracted from particular Congregations, and so be a *genus* of societies and polities, then it doth not contain such as are not in any societies or polities: if it be abstracted from them as particular unfixed members, then it is no *genus* of particular Churches for they are none, nor of any. But as the Church is an *integrum* it may be made up of both, and result out of both.

Fourthly, that which hath inherent accidents and adjuncts existing in it, as its own, that is an integral, for a *genus* is not capable of them: But the Church-Catholick visible hath accidents inhering, adhering, and betiding unto it and existing in it. Therefore it is an Integral.

The major is undeniable. The minor appeareth by instance. Beauty, strength, offensive, defensive, purity, terribleness with banners (*viz.* of discipline) conspicuity, order, visibility, *&c.* are accidents that may and sometimes have been, and some of them are still existing in the whole Church, as belonging to the whole: therefore it is an Integral.

Again, that which is capable of being *majus* and *minus*, *i. e.* is sometimes greater and somtimes lesse in extent, that is an Integral, but so is the Church-Catholick or Oecumenical. The consequence is clear, because a *Genus* can neither be greater or lesse then it ever was. *Animal* was as great a *Genus* when there were but two men, and a few beasts in the world, as it is now there are many millions: for the greatnesse of the *genus* is not measured by continuous or discreet quantity; but the nearer *Ens* it is, and the further from Individuals, the greater the *Genus* is, *i. e.* the more comprehensive; and the further remote

remote from *Ens*, and the nearer the Individuals, the leſſe the *Genus* is, *i. e.* the leſſe comprehenſive. But the Oecumenical Church *Sect.* 3. is meaſured by quantity continuous in regard of place wherein it is, and diſcreet in regard of number of the Churches and members thereof: ſometimes the bounds thereof are inlarged, and ſometimes ſtreightned. There is an augmentation by addition of members, a diminution by ſubſtraction, and the whole reſulteth out of the aggregation of the parts, not by local contiguity always, but by political, Eccleſiaſtical, habitual conſociation and union in the ſame external profeſſion, ſubjection, and fraternity.

Again, that *totum* which is mutable and fluxile, is an Integral, for a *Genus* is immutable, conſtant, permanent, *æternæ veritatis*, But the Church Oecumenical is very mutable and fluxile, ſomtime flouriſhing, ſomtime under perſecution: ſomtimes conſpicuous, ſometimes it may be latent; ſometimes more pure, ſometimes more corrupt: ſometimes it hath more beauty and ſtrength, and ſometimes leſſe: and though this be in the parts and members, the particular Churches, yet it may be in the whole, and the beauty and ſtrength of the parts of a natural or civil body is the beauty and ſtrength of the whole man, City, Kingdom: every member hath its own beauty and ſtrength, and out of them all reſulteth the beauty and ſtrentgth of the whole.

Again, that *totum* which is meaſured by time and place, is an Integral: for *Genus* which is a notion is capable of neither of them; but ſo is the Church Oecumenical: Hence we divide the Church into primitive and ſucceſſive. From the time of *John* the *Baptiſt* the Kingdom of Heaven ſuffers violence, *Mat.* 11. 12. Somtime the Church hath been planted in the Eaſtern parts of the world, and now is more Weſterly, and is in likelihood ſtill going more Weſtward. We uſe to limit the Church within the pale thereof, though potentially, in regard of permiſſion, and (haply) promiſe, it may be actually over the whole earth. *Amplitudo & vetuſtas ſunt accidentia Eccleſiæ viſibilis.* See *Cameron de conſpic. Eccleſiæ.*

Fifthly, that *Totum* whereinto there is *admiſſion*, wherein there is *nutrition* and *edification*, and out of which there is *ejection*, that

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Chap. 4. is an Integrall: But there is admission into the Church-Catholick visible by Baptism, nutrition and edification by the other external Ordinances, and ejection out of it by excommunication: Therefore it is an Integral. For a *Genus* is capable of none of these. Indeed if you consider this society in reference to other societies or religions, it is a distinct kinde, in regard of the Authour, laws, qualifications of members: but in reference unto its members it is an Integral: If this be all that is meant by *totum genericum existens*, it may passe without any dammage to this question. So the severall companies in *London* are distinct from other companies, yet in reference to their own members they are Integrals, and in reference to the whole they are parts.

Sixthly, that society which hath not only a head or governour in heaven, of the same nature as man: but Officers on earth, which are indefinitely and habitually Officers to the whole, that is an Integral: but so hath the Oecumenical Church, therefore it is an Integrall. A *Genus* is not capable of Officers: But the Church-Catholick had once (by M. *Ellis*'s own confession) actual, universal Officers, and was then one governed body: and still the Officers are indefinitely and habitually Officers to the whole, as shall be proved in *chap.* 7. And the visibility of the head in *c.* 5. *S.* 6.

Seventhly, that which hath actions and operations of its own, that is an Integral, for a *Genus* is not capable thereof, but the Church-Catholick or Oecumenicall hath or may have actions, operations and effects of its own. Therefore, *&c.*

The minor, upon which all the weight of this argument lyeth, is proved thus. The Church-Catholick visible may by their delegates meet in a generall Council, about the affairs that concern the whole, and though their power therein were but only consultative and suasive (as M. *Ellis* grants) yet it is an act of the whole, and the acts of a Kingdom represented in Parlament are said to be nationall acts; but I conceive they may do more, even make decrees, as well as the *Synod*, *Act.* 15. They may confute and suppresse generall heresies and disorders. Yea, and the whole Church-Catholick may yield consent, submission, and obedience thereunto, as their acts, finding them agreeable

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to the Word of God. There may be a generall humiliation of the whole Church-Catholick visible, or a generall thanksgiving, as occasion may be offered. There may be a generall contestation with the same hereticks, and renouncing of their errours, a generall suffering under, and conflict with, and conquest over the same adversaries, as suppose Antichrist, and Triumphing over them. See *Revel.* 19. *the seven first verses*, All Gods servants both great and small are called to it. *I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Allelujah.* This was not the act of a particular Congregation, but of the Church-Catholick, and yet all these are *vers* 8. bound up in an unity, and they are called the *Lambs wife*, and unto *her* was granted, *&c.* The Church-Catholick visible also conquereth and subdueth spiritually the rest of the world, and bringeth them into externall subjection to Christ, and leaveneth them with the doctrine of Christ, and uniteth them to themselves in this spirituall society, so that they become Σύσσωμα, one body. And though this be done by particular members and Churches, yet that hinders it not from being the act of the whole, as when an army of souldiers of one Kingdom conquer neighbour Kingdoms, and add them to their own (as the *Romans* did all the world) it is accounted the action of the whole nation, or a nationall act: so is this case though the conquest differ in kinde. And this may serve for an answer to M. *Hookers* Query, *Surv. chap.* 16. *pag.* 256. 259. "Whether "the Church-Catholick can be considered as distinct from the "particular Churches (not by separation of the whole from "the parts, but) in apprehension, by presenting some distinct "Officer, or act, operation, which do not pertain to the parti-"cular Churches. For as there is a head and King of the whole, as visible, and one systeme of laws, and habituall, indefinite Officers of the whole, so you see there are acts and operations of the whole, both by their delegates, and by themselves, which though they be performed by particular persons belonging (haply) to particular Churches (as the souldiers making up an army belong to several Towns) yet do not perform them as particular members of the particular Churches, but of the whole, neither do they convert into the particular Churches,

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but into the whole: as such souldiers fight not as members of such a Town, but of such a Kingdom, and conquer not to inlarge their several Towns, but the Kingdom in general. And for constant actuall Officers, and distinct services, such as the National Church of the Jews had, because they could meet together three times every year, and oftner upon occasion, they cannot be expected in the Oecumenical body, it being too large for such constant meetings.

If the Church-Catholick can bring forth sons, then it can perform operations: But it can bring forth sons. This M. *Ellis* himself confesseth by consequence, for in the close of his Epistle Dedicatory before his *vindiciæ Catholicæ*, he subscribes himself *a son of the Church*. What other Church can he mean but the Catholick? If he meaneth the particular Church whereof he is Pastor, he is not a son but a father, and governour of that: and then he should more properly have said, *Son of a Church*, not *Son of the Church*, for there be more Churches then this, unless he meant *the* by-way of eminency. He cannot mean of the Church of *England*, for he denies all Nationall Churches, therefore it must be of the Church-Catholick, and yet he denies that there is any such thing visible, and that which he doth acknowledge he makes a *Genus*; which is a second notion without existence, and then, as himself confesseth, *Non existentis nullæ sunt operationes*. The *species* or *Individuals* cannot be sons of the *Genus*. And therefore he should more safely have subscribed himself a member or Minister of the Church; and yet that must have proved the Church-Catholick: or of a Church, and then he might have meant his own.

Eightly, It will appear by the several *appellations* which are given to the Church-Catholick in Scripture. For in Scripture it is called a *Body*, yea, Σύσσωμα, one and the same body, which hath one head or governour, which hath constant influence into that body: even into those that are onely visible members in common works, and into the invisible members in saving works, and governs both by external laws. Now a *Genus*, though it hath subordinate *species*, yet is no body, nor hath any head or governour, nor any influence given unto it, neither is it governed by any external laws, for then it must exist. Yea, the Church-Catholick

Catholick visible is called a *body fitly joined together and compacted, by that which every joint supplyeth, Ephes. chap. 4. ver. 16.* Sect. 3. which appears to be the externall politicall Kingdom of Christ, as M. *Hooker* calls it, and applyeth this Chapter, because here are the Officers reckoned up, yea, the extraordinary generall Officers. *Ubi omnes partes existunt simul compactæ, ibi totum integrale existit; Sed omnes partes Ecclesiæ Catholicæ visibilis existunt simul compactæ. Ergo totum integrale totius Ecclesiæ Catholicæ visibilis existit.* This M. *Hooker* saith is true of a *Totum genericum existens*, but not that all particular Congregations do exist aggregated together, as members of the Catholick, *pag.* 268. But how a *Genus* can be a body, and the particular *species fitly joined together and compacted, by that which every joint supplyeth*, I cannot understand. The relation between a *genus* and *species* cannot be compared to joints compacting and joining a body together, but most properly relateth to the union of an *Integrum.*

Also it is called a Kingdom, as I shewed before. *The Kingdom of his dear Son*, Colos. 1. 13. The Gospell is called *the Gospell of the Kingdom*, Mat. 4. 23. And the *word of the Kingdom*, Mat. 13. 19. And such as are onely visible members are called *the children of the Kingdom*, Mat. 8. 12. And this Kingdom hath a King and Laws and Officers in it; now a Kingdom or society is no *Genus*, but an *Integral.* It is also called a *Tabernacle*, Rev. 21. ver. 3. which was a thing coupled together with tenons, sockets, loops, and taches, and so an Integral, no *Genus*, nor could signifie any. It is called also an *house or building*, 1 Tim. 3. 15. *The Church which is the house of God*, 1 Cor. 3. 9. Yee are Gods building, *Ephes.* 2. 21. *In whom all the building fitly framed together*, &c. which is the Catholick Church visible consisting of Jews and Gentiles, built on the visible *foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone.* And a *household.* Gal. 6. 10.

Also it is called a *Temple* in the fore-cited *Eph.* 2. 21. 1 *Cor.* 3. 17. 2 *Cor.* 6. 16. Now the Temple was an Integral. Also it is called a *City*, and the members thereof Jews and Gentiles are called *fellow-citizens*, Ephes. 2. 19. Also an *army terrible with banners*, Cant. 6. 10. Also it is called a *sheep-fold, a wheat-field, as*

Chap. 4. *barn-floor, a drag-net, a loaf of bread made up of diverse grains,* 1 Cor. 10.17. Now all these, and many more appellations have no analogy to a *Genus*, but to an *Integrum*. Therefore the Church-Catholick visible is an *Integrum*.

Ninthly, It appears to be an Integral from the words which the Scripture useth to express the Church and union of the members of the Church-Catholick together. As *Act.* 2. 41. *There were added about* 3000. *souls* προσετεθησαν. They were put unto them, as an increase: now a *Genus* is not capable of addition by numbers, but an Integral onely. Also *Ephes.* 4. 12. The Officers (generall as well as particular) are given to the whole externall political body of Christ (to use M. *Hookers* own words) *for the perfecting of the Saints,* πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *ad coagmentationem sanctorum.* It signifieth properly to make a thing perfect by filling of it up, *omnibus numeris absolutum reddere*, or as some render it, to set in joint again. All the significations agree onely to an Integral. *And for the edifying of the body of Christ,* εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, *i. e.* the building up of the body, relating to the whole Church. This is proper onely to an Integral. A word also much like this, and more significant for the purpose in hand, we have *Eph.* 2. 22. *In whom also ye are builded together for an habitation of God,* &c. Συνοικοδομεῖσθε εἰς κατοικητήριον, which signifieth a knitting together in a building. Also *ver.* 21. *In whom all the building fitly framed together groweth unto an holy Temple.* Here are three words note Integrality. First, the whole building, πᾶσα ἡ οἰκοδομὴ; Secondly, fitly framed, συναρμολογουμένη: Thirdly, groweth, αὔξει. So *Eph.* 4. 16. *From whom the whole body fitly joined together and compacted by that which every joint supplyeth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.* Here are diverse words which properly notifie an Integral: First, πᾶν τὸ σῶμα, *the whole body.* Secondly, συναρμολογούμενον, *fitly joined, congruente proportione constructum vel connexum.* Thirdly, συμβιβαζόμενον, *compactum*, compacted. Fourthly, *by that which every joint supplyeth,* διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας *per omnem cõmissuram suppeditationis, vel junctarum subministrationis.* Fifthly, ἐν μέτρῳ ἑνὸς ἑκάστου μέρους *in mensura uniuscujusq; membri.* Sixthly, τὴν αὔξησιν τοῦ σώματος ποιεῖται, *augmentum corporis facit.* Seventhly

ly, εἰς οἰκοδομὴν ἑαυτῆ, *in ædificationem sui.* The like we finde *Col.* 2.19. *From whom all the body by joints and bands having nourishment, ministred and knit together increaseth with the increase of God.* The words are most of them the same with the former in the Original. There is First, a whole body. *Secondly*, joints. Thirdly, bands, συνδέσμων; and nourishment ministred ἐπιχορηγούμενον. Fourthly, knit together. Fifthly, increaseth with increase, αὔξει τὴν αὔξησιν. And though much spoken in these places seem to be applicable to the invisible company, yet to them as visible, receiving edification from their Officers, and having visible communion one with another: and the Apostle speaks indefinitely of the Church under their Officers, without making any difference of kinds of believers. Also *Act.* 17.34. certain men clave unto him κολληθέντες αὐτῷ were glued unto him, *i. e. Paul.* And in the Old Testament, *Isa.* 14.1. *The strangers shall be joined with them* (Israel) *and they shall cleave unto the house of Jacob.* ונלוה *&* *copulabit se* ונספחו *&* *adhærebunt.* All which and many more words in Scripture about the Church, shew it to be an integral. *Sect.* 3.

Tenthly, If the invisible Church be one body of Christ (as in the primary sense they are) then by the same reason the visible also [as visible) are one body, for the only difference between them (as to this purpose) is in regard of the manner of communion; the one invisibly and inwardly, the other visibly in outward Ordinances. The invisible are called Christs body in allusion to a natural body more properly; the visible in allusion to a politicall body. The invisible Church are only in reference to Christ their head and fellow-invisible members, but have no Officers under Christ (*quà* invisible): the visible are one in reference to Christ their professed King, and his written Laws, and fellow-visible members, and indefinite Officers under Christ. The invisible body might with better reason be called a *Genus*, because their unity is only in the head, and in one kind of nature, and in spiritual relation to invisible brethren; and therefore if they be called one body: then much more the visible Church, whose union is in King, laws, the same qualifications, and external relation to visible brethren, under indefinite Officers.

M. *Hooker* takes much pains in *Surv. chap.* 15. to prove that the Church-Catholick visible cannot be an Integral. To which I

Chap. 4. shall answer under the severall heads as they come in the Thesis.

His main Argument is because that an *Integrum* resulting out of the members, is *Symbolum effecti*, and so is in consideration after the members whereof it is constituted, and out of which it doth result, and so that crosseth the second part or predicate of the Question. This I shall refer to the second part of the Question.

Secondly, That it will then require one visible head over it. This I shall refer to that Objection in *chap.* 5. *S.* 6.

Sect. 4. Thirdly, That which he objects against the visibility of the Church-Catholick I shall refer to the next Chapter. Cha. 5.

An Objection may be raised here, That the Church-Catholick may by persecutions, wars, *&c.* be brought into a narrow room, and haply to one Congregation.

Answ. It is possible, yet all the essence and priviledges of the Church-Catholick visible are *contracted and reserved therein*, and from them conveyed and derived ministerially to those whom they shall convert, and so shall dilate it self again.

To this M. *Ellis* replyeth first, with little better then a scoff. "We see (saith he) what straights this large conceit of the uni-"versal visible Church doth drive unto. *vind. pag.* 58. But I let that pass. He answers secondly, that this answer implyeth that the Church-Catholick is a *species*, and the particular Churches the severals of it: this confoundeth universal and particular.

But how doth this imply it? Suppose a City should by pestilence or fire, *&c.* be brought to the tenth of the buildings, and men that somtime it had; yet retaining the same Charter, and Officers, and priviledges, it is still the same City, though not so great as before: and must this imply that the City is a *genus* or universal, and the particular streets the *species* or particulars under it? no, but the City was the Integral, and they the parts: it is now mutilated and maimed, but it may be re-edified, and grow populous again: and so may the Church though much wasted. Nay, it implyeth that it is not a *genus*, for that cannot be contracted or dilated, for it is a notion not existing, as M. *Ellis* himself confesseth, *vind. p.* 58.

M. *Hooker* also *Surv.* 260, 261. hath an Objection much to the same

same purpose, and to that the same answer shall serve.

But he further objects, That this contracted Church extends not it self to all persons and places, as was said of the Church-Catholick before. *Sect.* 4.

Answ. Actually the Church Catholick did never so extend it self when at largest, but *potentially* in regard there is liberty for all to accept it and enjoy those priviledges, and so there is still left.

O! but this Congregation may fail, the Catholick cannot.

Answer. The whole may in it self, but is kept by Gods power and promise, at least some remnants of it. For it cannot wholly fail.

O! but an *Integrum* cannot be reserved in a member of it.

Ans. It cannot be so large an *Integrum*, nor every way the same, yet the whole being similar, though great part be taken away, yet the remainer is an Integral to the parts that are left, though but a member to what was formerly.

I shal here also consider a little that notion whereby he would seem to untie the knot of this difficulty, *p.* 259 and 260.

"That only (saith he) which put fair colours upon this false "conceit, is the misapprehension of some particular examples, "*viz.* when they say, that any portion of water divided, every "part of it is water, and hath the name and nature of it. The "answer is, that the predication or affirmation of it is not by "virtue of that division of a portion of water that is made, as "*Integri in membra*: but because the nature is preserved in the "least portion of it, and thence this predication, this water is "water, is made good, because a *Genus* and *Species* are there pre-"served and attended, going along with the division of *Integri in* "*membra*. For when we say *Hæc aqua est aqua*, the Argumen s are *Genus* and *Species*.

Answ. That it is an essential predication it cannot be denied, but this doth not necessarily make them *genus* and *species*; for there is an essential predication of *species infima* on all the Individuals, as well as of the *genus* on the *species*, but there is a great difference between the *species* and *Individuals*; for the *species* exist not, and therefore cannot be brought into an integral, but the individuals may; as we see many great integrals

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Chap. 4. of water in the sea and rivers, &c. which contain many individuals in one integral, but not many *species*: as may be shewed both in natural and political bodies.

It is true, the predication is not by virtue of that division of *Integri in membra*, but because the form of water, to which the properties of water do belong, is retained in the particular parts or members. And so every visible believer is called a Christian, and a member of Christs visible Kingdom, because the form (*viz.* visible believing) common to all Christians and all members, is found in him: and every particular Church is called a Church, because the form common to all Churches is found in it: to which forms all the priviledges and properties and promises of a Christian or of a Church, as members of the whole body, do belong.

Now hence ariseth another Question more likely to decide the controversie, *viz.* whence this right in this common nature doth arise? whether from its self, or by virtue of a Covenant? If by virtue of a Covenant, then whether by a Covenant between man and man, or between God and man? If by virtue of a Covenant between man and man, such as is the Covenant of particular Congregations (which our brethren make the form thereof) which the particular members enter into: then none that want particular membership, or are not invested thereunto by that particular Covenant, can have any right to any priviledges or promises of the Church. Then the Apostles, Evangelists, &c. either wanted right to the Ordinances, priviledges and promises, or had their right by virtue of some particular membership of, and Covenant with the Church of *Jerusalem*, or some other particular Churches; but wee read of no such thing.

Then how can a man converted from heathenism have right to Baptism, which is a priviledge of the Church, and an Ordinance of God, seeing he is no member of, nor in Covenant with any Congregation, neither can be untill baptized, as I conceive, See *Qu.* 2. *S.* 4.

If this right come by the generall visible Covenant between God and all visible believers, and all these visible believers by this general visible Covenant are made an external body and kingdom

kingdom of Christ, then all these priviledges, and promises belonging to visible believers are given first to the whole body, and secondarily to the members thereof. The being a member of a particular Congregation, giveth onely opportunity of injoying the priviledges of the external body, but not the actuall immediate right thereunto, for that they had before any such admittance or combination by virtue of their being visible believers, and so being members of the body, in the generall externall Covenant. No man will say, that this particular drop of water is cold and moist, because it is a part or member of this particular pond or river, but because it is a part of the element of water, unto which primarily those properties do belong, and yet the element of water is not united into one body, by any Covenant, as the whole Church is. Sect. 4.

But if this be true that *hæc aqua est aqua*, be *genus* and *species*, then it followeth that there are so many *species* of water as there be drops in the whole element of water, and so by consequence a hundred thousand *species* of water in every pail-full: and as many *species* of wine as there are drops of wine, and so many *species* of milk as there are drops of milk, for it may be said of every drop of water, wine, or milk, they are water, wine, or milk.

Can the variation onely of situation, or accidents vary the *species*? This man is a man, there is *genus* and *species*. 2. This man is an English man, there should be another subalternall *species*. 3. This English is a *Suffolk* man, there should be another inferiour *species*. 4. This *Suffolk* man is of such a particular hundred, there should be another inferiour *species*. 5. This man is of such a Town in that hundred, as suppose *Ipswich*, there is another inferiour *species*. 6. This *Ipswich* man is of such a Parish, there is another *species*. 7. This man of such a Parish is of such a street in the Parish, there is another inferiour *species*. 8. This man is of such a Family in such a street, there is another inferiour *species*. The like descension may be made of particular Churches. By this reason man will prove a very large *Genus*, that hath so many subalternal *species* under him, and many more may bee made by the same reason. Yea, the same man will vary his *species* as oft as he varieth his place. I conceive this propo-

Chap. 4. sition *Hæc aqua est aqua*, will at best be but *species infima & individuum*: and the like of *hic homo est homo*: but the predication of this man by the severall particular divisions and subdivisions of the Kingdom will prove *denominatio adumbrata, personæ à subjectis*: and this division of a Kingdom into more particular parts, will rather prove a division of *integri in membra* then *generis in species*.

But suppose this should be granted (which Logicians will not) yet it must also be granted, that as there may be such second notions of *this man*, or *this Church*, raised by *logical abstraction*, so there must needs be an integrality resulting out of *physical* contiguity, or *political* conjunction and aggregation of places, persons and Churches.

But let it be supposed that by logical abstraction we may draw a notion of a *genus* from the similarity of all Churches, or community of nature in all Churches, though the Churches differ not from each other by any essentiall, different, specificall forms, but onely accidentally, as individuals: yet also it must be granted that by the unity of the Covenant and Charter wherein they are all bound upin an unity, and by political combination which necessarily followeth thereupon, we may raise an integrality, for they are all members of the Church-militant, of Christs external Kingdom on earth, and so they become really and necessarily members of a *political integrum*. And on this Integral were the priviledges of the Church bestowed primarily, and on particular visible Churches but secondarily, as members of the whole body. Let it be granted that these priviledges are bestowed by God upon such a sort of men, so and so qualified (*viz.* visible believers) and from their similarity of disposition, may bee drawn a community of nature or disposition, yet the priviledges of the Church do not accrue unto them, because so and so qualified, but by virtue of that one external, individual Covenant of God, made unto such qualified persons, by which external Covenant they are made externally one habitual, external, visible body.

And if the same company of men so qualified can make a *Genus* by abstraction (though there be no specificall distinct subalternal forms) and yet be an Integral because of the exter-

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nal visible Covenant under one head, into which they are all entred, which is the fountain of all their priviledges. I shall yield the Church Catholick visible to be a *Genus*, as well as an *Integrum*: and call it with *Ames*, *Universaliter Integrale*. But if such an use can be made of that logical tenet, that *Individuals are species*, (which yet most Logicians do deny) that those individuals cannot be political members of one greater body, I fear it will prove more prejudicial to policy, then beneficial to Logick. *Sect.* 5.

Again, that which M. *Hooker* makes peculiar to an Integral, from that which we call *totum universale* is, that *what belongs to this, doth not belong to all its members*, Sur. c. 15. p. 256. Is true onely of *Integrum dissimilare*, for it is not true of *Integrum similare*. for as a whole pinte of water doth moisten and cool, so doth every drop in its measure and proportion. And so it is peculiar only to a dissimular Integral.

I shall note also two things in that Chapter wherein M. *Hooker* mistaketh my meaning. First, in the seventh proposition which he calls out of my Thesis set down, p. 252. *Every particular Church partaketh of part of the matter, and part of the form of the whole.* which p 261. he makes use of again, and renders it thus, *Ecclesia Catholica gives part of the matter and part of the form to all particular Churches.* But my meaning was, it doth consist of part of the matter, and part of the form of the whole: as a room in an house consisteth of, and so (in that sense) may be said to partake of part of the matter, and part of the form of the whole, not as a *species*, but as a member of the house. *Sect.* 5.

A second mistake of my meaning is, that he conceiveth I accounted the Jewish Church the Catholick Church, because I defined the Church-Catholick to be *the whole company of believers in the whole world.* p. 263. And thereupon undertakes to prove that the Church was *in populo Israelitico*, and not *in populo Catholico*. But this never came into my thoughts; but I acknowledge the Jews to be a national Church. But my description of the Church-Catholick was of the Church as it is now, since the partition wall is broken down, for then it became Catholick. I conceive there were believers of the sons of *Keturah*,

Chap. 4. that did not partake of all the priviledges of the Jewish Church, except they became proselytes. It is the Evangelical Catholick Church which my Question is about; into which the Jews themselves being converted, were admitted by a new initial seal, *viz.* Baptism, and did not stand in it by their former national membership, but received a Catholick membership by baptism.

And hereupon he undertakes to make out my method of conveyance of the right of Church-priviledges to crosse Gods method. He sets down my method thus. First, when a man is converted to the profession of the Gospel, and so becoms a visible believer, he is then a member of the Church-Catholick. Secondly, He hath by this profession and membership with the Church-Catholick right unto all Church-priviledges. Thirdly, he then becoms a member of a particular Church, but hath no right to Church-priviledges becaus of that, but becaus of his former membership with the Church-Catholick.

I shall own this method rightly understood, though they were not my words, but only collected out of them. I conceive that a man of any Nation converted to be a visible believer, is a member of the Church-Catholick entitive, being within the generall external Covenant: and hereby hath right to all Church-priviledges, that belong to the whole Church, and that his particular membership which he coms to next, doth not afford him his right, but opportunity only.

But when M. *Hooker* comes to shew how this crosseth Gods method, he onely sheweth that it crosseth the method that God used in the nationall Church of the Jews, which being *in populo Israelitico* must needs differ from the method *in populo Catholico*. A person being a visible believer must join himself to the Jewish Church before he can partake of their priviledges, because the priviledges by Gods Covenant were so given, but now the Covenant is Catholick, it is sufficient to be in the generall Covenant to make a man have right to the priviledges of the Covenant; opportunity indeed cometh by joining himself with some particular Congregations, where the Ordinances are administred, or to me particular priviledges, but not the generall.

For my part therefore I conceive and conclude, that the Church-

Church-Catholick visible is *Totum integrale*, and the particular Chuches are *partes similares*, or members thereof and parcels thereof. As the Jewish Synagogues were of the Jewish Church, though with some more priviledge for both Sacraments. And therefore *Jam.* 2. 2. the Apostle calleth a Christian Assembly a Synagogue, in the Greek. *If there come into your Synagogue a man with a gold ring.* And *Heb.* 10. 23. The Apostle calls their assembling in Christian Congregations ἐπισυναγωγὴν, a coming together into a Synagogue. So *Tylenus in Syntag. de Eccl. def.* 1 Thes. 3. *Quamvis Ecclesia nomen usitatius sit pro Christiano cœtu, quàm Synagoga, tamen ne hanc quidem appellationem respuit Scriptura. Cum enim utriusq; Testamenti Ecclesia, una eademq; sit, secundum essentiam; uno eodemque nomine utrumque populum indigitare nihil vetat.* Neither am I averse from the opinion of such who make the several Synagogues of the Jews several depending Churches; for they had there the Word read and preached, and praier, and there they kept days of humiliation, and there they had their Officers of the Synagogue, and the dispensation of discipline, even of excommunication, *Joh.* 9. 22. Onely the censures were with liberty of appeals, in case of male-administration. And they are called by the Psalmist, *the houses of God*, *Psa.* 83. 12. And the Apostles separated not from them any where, until they persecuted them. *Sect.* 5.

Totum essentiale sive genericum, doth not compriſe the form of the *species* in it ſelf, but giveth the matter or common nature to the *species*, but the Church-Catholick is made up of the matter and form of the particular Churches conjoined, as a whole houſe of the particular rooms in it: and the particular Churches have in them, and conſiſt of part of the matter and part of the form of the whole *quoad ſtatum externum.* And theſe parts are limited and diſtinguiſhed from others by prudentiall limits for convenience of meeting and maintenance, and tranſacting of buſineſſe: and every Chriſtian is or ought to bee a member of the Church in whoſe limits he dwels, being already in the generall Covenant by baptiſm. I do not hold (as *M. Hooker* conceives from my words) that meer cohabitation divolveth a Church membership upon a man, for then a Heathen, Turk, or Jew, ſhould be a Church-member, if cohabiting with a

Chap. 4.

Church: but I expressed the condition of being baptized, and so in the generall Covenant, and then he ought to associate with the Church where God layeth out his habitation, and they ought not to refuse him, except there be sufficient cause of censure. For of any Christians dwelling in any City or Town, where there was a Church, and he no to be a member of that Church, or to be a member of another Church in another Town or City, and reside in his own but *per accidens* (as some distinguish) hath neithir example nor warrant in the Scripture. And must imply either that he holdeth them not to be a Church and so not of the Kingdom of Christ, or else such a corrupt part that he dares not joyn himself with them. And as a man that comes to dwell in a Town ought not to refuse to be a member of that Town, but shall be ruled by the Officers thereof in civil affairs, and if he like not, he may, yea, must remove from them, if he will not submit himself; and if he continue with them, he will be liable to punishment or restraint, by those civil Officerss, if there be just cause: so I conceive if any professed subject of Christ's Kingdom shall sit down, and cohobit with a Church within the civill limits allotted for such a Congregation, he not onely ought associate with them, but the Officers of that Church ought to take the inspection of him, and if he be dangerously heretical or prophane, and thereby dangerous and offensive, they ought to take care of his cure, and the preservation of the rest of their members, by censuring of him, whether he will or no, in regard of his habitual general membership, and their habitual indefinite office. And though civil prudential limits, wherein a Congregation dwels, give no formality to the Church being heterogeneal, yet as the limits of the particular seas, and their names, are from the shoars and lands they are bounded by, though heterogeneal: so may particular Churches well be bounded and denominated by their civil limits. We find frequently in Scripture, the Church which was at *Jerusalem*, *Antioch*, *Corinth*, *Ephesus*, and *Cenchrea*. And so it is in *New England*, the severall Churches are limited and named by the precincts, and names of the civill divisions of Towns. The Christians of *Boston* associated together, make the Church of *Boston*: if there be any not associated,

yet

yet it is their duty to joyn, and they ought to be received, except as I said before. Sect. 1.

CHAP. V.

That the Church-Catholick is visible.

I now proceed to prove the Church-Catholick to be *visible*, which is the thing so much denied by many Divines. There is indeed an invisible Church of Christ, and that Catholick, but if you take Catholick for Orthodoxal, and also for Universal, and that in the largest sense of all, comprehending all places and all times, both past, present, and to come, some militant, some triumphant, for whose sakes principally Christ dyed, and the Ordinances were given, and the visible Church was instituted. Which invisible company are onely known to God, and are given by the Father to Christ to redeem and save. And these persons though they be visible in their generations, and enjoy visible communion in the visible Church, whereof they are ordinarily visible members, yet besides that they have invisible grace, and invisible communion with Christ their head, by faith on their parts and the Spirit on his part, and only these shall be saved: yet that is not the Church that is meant in this question, but the external Church of Christ consisting of true believers and hypocrites; in which sense the Scripture oft takes the word Church, I say, the external, political body and kingdom of Christ, as M. *Hooker* calls it. Sect. 1.

The same Church which *Villo Messalinus*, or *Salmasius*, *Apollonius*, *Spanhemius*, and *Cameron de regimine Ecclesiæ*, and *Polanus de Ecclesia visibili universali*, and M. *Rutherford*, M. *Richard Hooker*, and M. *Parker*, and diverse others, mean in their tractates of this nature, wherein hypocrites as well as true believers are partakers of externall Ordinances of worship and discipline. And of this Church it is that *Cameron* saith, *Non negamus simpliciter Ecclesiam esse visibilem, quæstio est quomodo sit visibilis, quatenus, quando, & quibus.* Cam. *de conspic. Ec.* p. 248.

And

Chap. 5. And he addeth that this visibility rather sheweth, *Quid sit Ecclesia, quàm quæ sit.*

Now visible is that which may be seen, *Visibile est quod videri potest*, i.e. that which hath a capableness in it self to be seen: herein it differs from *visum*, for that is that which is actually seen. Now as *Cameron* and others of this subject do distinguish, things may be said to be visible either *per se & primariò*, and so only light and colour are visible; or else *per accidens*, and so figure, magnitude, motion, and all other things, which we say are visible are seen: a man is not seen *per se*, but *per accidens*. The second kind of visibility is meant in this question, *viz. per accidens & per effecta*, as all other societies are visible.

Secondly, a thing may be said to be visible, either *distinctè* or *confusè*. The Church-Catholick is visible in the second sense, which *Cameron* also granteth, *p.* 246. And *aliquatenus, aliquando, & aliquo modo. & aliquibus.* p. 247.

Thirdly, a thing may be said to be visible either *uno intuitu, & simul*; or *secundum partes*, at several aspects. The first way only one side of a thing can be seen, *viz.* one plain, and small superficies. The same man cannot be seen at the same view in all his externall parts, nor yet the Sun which is most invisible. The Church-Catholick cannot be seen *uno intuitu*, but *secundum partes, sive membra.*

Fourthly, some things are visible only by the eye, and judged of by the common sense; but some other things require an act of the understanding to put those visible parts together, to apprehend the unity thereof. The unity of a man or a tree the very beast can discern, but the unity of a society or Kingdom, though it be visible, they cannot discern, because they want understanding to put the parts together.

And in this last sense the Church-Catholick is said to be visible, as a Kingdom or Empire is: the eye and common sense alone cannot discern the unity of it, but there is requisite an act of the understanding to put the visible parts together in apprehension. No man will deny an Empire to be visible, because he cannot see the union of it with his eyes.

Again, I did not take visible in the strictest sense, *visibile est quod radiat per medium, ut luminosum, & colo ratum*, but for that which

which is perceptible by any of the senses; yea, to the perceiving of which there is required an act of the understanding also, to conceive of it, and put the parts together, yet not by logical abstraction, but mental apposition and conjunction, as we must do to perceive the unity of a Kingdom. The nearer the parts lie, the more is the visibility; and the further off, the lesse. A Congregation is more visible (in this sense) then a National Church, and a National then the Oecumenical. The more visible the *copula* or bond is, the more visible the thing is. Sect. 2.

Having shewed you what Church-Catholick is visible, and how the Church-Catholick may be said to be visible; I come to prove by arguments that it is visible or perceptible. But indeed the difficulty lieth not here, but in the integrality; for if the Church-Catholick be an integral, it will easily appear to be a visible one.

First, if the subject matter, the persons of whom the Church-Catholick doth consist, be visible, the whole Church is visible also: But they are all visible: Therefore so is the whole Church.

That the whole Church consisteth of men and women who are visible believers (not visible as men, but as believers also) none will deny. That the visibility of the whole will necessarily follow, is as undeniably true; for what makes a thing visible, but the visibility of the materials? The essential forms of the most visible things are not visible; as of a stone, or a man. Nothing can be said to be invisible, whose materials are visible.

Secondly, If the conversion into the whole Church be visible, then the whole Church is visible. But the conversion is visible. Therefore, *&c.*

That conversion into the visible Church is visible, none can deny. The Apostles made a visible conquest of the world by their preaching. They were charged by *Demetrius* to have *turned the world upside down*, Act. 17. 6. They turn'd men *from Idols, to serve the living and true God*, 1 Thes. 1. 9. That this conversion was not into a particular Congregation, but into the external visible body and kingdom of Christ, is as clear; and the gathering them into particular Congregations, and setting El-

Chap. 5. ders over them was a second work. And the consequence will follow, for such as the conversion is, such is the Church into which they are converted; visible conversion makes no man a member of the invisible body, but of the visible onely, invisible grace is required for that.

Thirdly, if the profession, subjection, obedience, and conversation of the members of the whole Church be visible, then the whole Church is visible. But they are visible: Therefore, *&c.*

The assumption none will deny. It is called a *professed subjection*, 2 Cor. 9. 13. and Rom. 16. 19. *Your obedience is come abroad unto all. Let your light so shine before men, that they may see your good works*, Mat. 5. 16. It is toward God in duties of the first table, and towards men in duties of the second, in charity, chastity, equity, truth, humility, meekness. *Phil.* 1. 27. 2 *Pet.* 3. 17. yea, visible to them that are without, 2 *Pet.* 3. 11. Now what reference hath this profession, subjection, obedience, conversation to the particular Congregations? Do they professe, subject themselvs to the laws of Christ, and yield obedience thereunto in a godly conversation, because they are members of this or that particular Congregation, or because they are entered into the general Covenant, whereby they are made subjects and members of Christs Kingdom? Is the particular confederation the ground and cause of their profession, subjection, obedience, and godly conversation? Were not these found in them before they were thought meet to be entred into the particular confederation? were they not judged to be subjects to Christ, and visible members of his body, and in external Covenant, before their admittance? How then could that be the ground thereof? Indeed there are some particular duties and priviledges which relate in an especial manner to the particular Congregation, and a particular unity of a particular Church, as a member of the whole body resulteth therefrom, but not the general duties, privileges, or membership.

Suppose a man be a freeman of some Corporation, as *Ipswich*, though thereby he hath the privileges of the particular Corporation belonging to him, and particular duties belonging

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ing to the Corporation are required of him, and he requires and receiveth the privilege of a subject, the execution of the laws of the Kingdom there; yet he must be conceived a member of the Kingdom, before he can be admitted a free-man of the Corporation, and he receives the general priviledges, and performs the general duties in reference to that, and not in reference to the particular Corporation, and his membership thereof; though he hath the opporunity of enjoying the one, and performance of the other, in that particular society. And yet this doth not make the kingdom a *Genus*, and the Corporation a *species* thereof, but the kingdom an integral, and the Corporation a member thereof. So is the case between the whole Church and the particular. Yet with this difference, all the particular Churches are similar parts of the whole Church, so are not all Corporations, nor all villages, they differ sometimes in kindes of Officers, sometime in particular immunities, Sect. 2.

Also the similarity of the parts of the whole Church, gives the same denomination to the particular Churches with the whole, the particular Congregation is called a Church as well as the whole, whereas no particular Corporation is called a Kingdom: and this is the cause why the particular Churches are deemed to be *species*, whereas indeed they are members of the whole, *viz.* because of the identity of denomination, but identity of denomination or similarity of parts, are not sufficient to make a *genus* and *species*, especially where the whole is constituted by an external Covenant.

4. If the Officers which Christ hath given to the whole Church be visible, then so is the Church. But the Officers are visible. Therefore, *&c.*

That the Officers are visible none will deny, because they are visibly called, ordained, and execute their office visibly. That visible Officers argue a visible politie, is as clear, such as the Officers are (in respect of visibility or invisibility) such is the Kingdom. That the Ministry is given to the whole Church, as the Levites were to all *Israel*, and that they are all Officers of the whole habitual, and habitually have power to dispense the Ordinances of Christ in any part of the whole Church upon a call, shall be proved. *c. 6. s. 4.*

Chap. 5. 5. If the admittance into the whole Church, and ejection out of it be visible, then the whole Church is visible. But admittance by Baptism, ejection by excommunication are visible. Therefore, *&c.*

That admittance and ejection being publick acts before the whole Congregation, are visible, none will deny. That such as the admittance or ejection is (in regard of visibility) such is the society or polity, is as clear. That the admittance is into the whole, and ejection out of it, hath been proved already, and shall more fully afterward. Either by Baptism men are admitted into the particular Church, or the whole Church, or no Church: but not into the particular Congregation, no man is baptized into the particular Congregation, it is not the seal of the particular Covenant: therefore it is into the whole or none. If a heathen be converted in a Congregation, first he receivs baptism, afterward is admitted a member of the particular confederation.

6. If the Doctrine, Laws, Ordinances, Charter, and Covenant of the whole Church be visible, then so is the whole Church. But they are visible. Therefore, *&c.*

That the Doctrine, Laws, Ordinances, Charter, and Covenant of the whole Church are visible, none will deny; for they may be seen, read, preached, and heard. That they belong to, and constitute the whole, is as undeniable. Of the same nature that the laws and charter of a kingdom is (in respect of visibility) of the same nature is the kingdom. Now it is not the invisible law of nature written in the heart, that constitutes the visible Church, for the Heathens have that, *Rom.* 2. 15. nor is it the invisible law of grace, promised to be written in God's peoples hearts, *Jeremiah* 31. 33. for many members of the visible Church have not that; but it is the visible systeme of laws, and covenant given by Christ to his visible Church.

And these Laws, Charter, and Covenant are the very *copula* or bond of the external body and kingdom of Christ, and thereby they are bound to worship and discipline. Now *where the* copula *or bond uniting visible parts together, is visible, there the whole is visible: But the* copula *or bond is visible:*

Therefore

Therefore so is the whole. A visible bond cannot unite invisible members. *Sect.* 3.

Against this it is objected by Mr. *Hooker*, That divers several kingdoms may be governed by the same laws, and yet remain several kingdoms.

Answ. It is true, it is possible that all the kingdoms of the earth may submit to, and be governed by the same systeme of laws, and many now are by the civil law, and yet remain several. But they arise not from the same fountain, the same King or Governors, nor bind not in subjection and obedience unto the same King, nor to mutual duties of subjects between themselvs as fellow-subjects: but are embraced *vi materiæ* or *formæ*, because found convenient, and receive a several stamp of authority from the several States or Governors, whereby they are obliging in the several kingdoms. But these Laws proceed from the same fountain, the same Lord Jesus, the King of the whole, and are obliging from the same authority to all Christians in the whole world, therefore they are one visible Church or kingdom mystical. If the whole Church be a *Genus*, it is constituted and united together by a visible external Covenant and Laws, which is not consistent with the nature of a *Genus* as a *Genus*.

7. If all the administrations, and dispensations, and operations of the whle Church be visible, so is the whole Church: But they are all visible. Therefore, *&c.*

That they are all visible (being publickly done) none will deny.

Obj. But these administrations, dispensations, and operations are acted in the several Congregations, and are not actions of the whole Church.

Answ. So is justice administred at Assizes and Sessions in several Counties and Corporations, but it is the justice of the whole, because it is administred by the same laws, and by the same authority, and is common to all the subjects of the kingdom. A man dwelling in any part of the kingdom being tried at *Suffolk* Assizes may receive his sentence and execution there, if guilty. So all Church-administrations are by the same laws, and upon the same command; and persons of any Church in the world may

Chap. 5. hear, sing, pray, and communicate any where indefinitely upon occasion, though constantly the particular members onely enjoy those particular adminiſtrations from those particular Officers.

I answer further, that the Church-Catholick may act visibly by their delegates (as a Kingdom in a Parlament) in a general Council, if they can convene: though their power were wholly consultatory and suasory (as some plead) but it is more. All their debates, arguings *pro & con*, all their advice and decrees are visible: therefore the whole whose delegates they are, is visible also. The invisible Church (as invisible) send none.

8. If it be our duty to join our selves visibly to the Church-Catholick, then it is visible: But we ought to join our selves to the Church-Catholick. Therefore, *&c.*

The Assumption none will deny. As soon as the 3000. were converted by *Peter*, they were added to the Chuch. Christians may not stand alone independently. Now that must be a visible Church that we must join unto, for the invisible is within the visible, and cannot be known. God commands no impossibilities. It is true indeed we must join to some particular Congregation (as a forreigner coming over into *England* to inhabit, being naturalized, must dwell in some particular Town) but to that Congregation as a member of the whole, wherein we may enjoy the general privileges of subjects of Christ first, and the particular privileges of that Congregation secondarily. There is no particular command to join to this or that particular Congregation, but the whole; necessity compelleth to choose one. Our particular joining to this or that Congregation is not in obedience to the command; for then, had we joined to another we had broken a command, thererefore that is arbitrary and limited by civil habitation necessarily.

9. If the accidents of the whole Church be visible, then so is the whole Church. But there be visible accidents of the whole Church. Therefore, *&c.*

An invisible subject hath not visible accidents. But so hath the whole Church; as beauty, strength, order, amplitude, which may increase or decrease, and these are accidents of the whole, arising

arising and resulting from all the parts conjoined, and made up of the beauty, strength, order, and amplitude of all the parts. Sect. 4.

Also there may be general visible opposition against the whole Church, not because in particular confederation, but the general. These persecutors are visible, their actions are visibly managed, by attachments, prisons, fire and faggot: their effects visible: fines, imprisonments, confiscation, banishment and death: and therefore the object hereof, the whole Church, must needs be visible also. And all this meerly because they belong to Christ, and have given up their names to him. And because they will not visibly run to the same excess of riot, or worship the same Idols that they do.

10. If the parts of the whole Church be visible; so is the whole. But the parts of the whole Church are visible. Therefore, *&c.*

By parts I mean not the particular persons onely, but particular Congregations. Now none deny the particular Churches to be visible, neither our brethren for Congregational Churches, nor yet the separation. And *Gerard* though he will not grant the Church Catholick to be visible, yet saith, *Ecclesias particulares visibiles esse concedimus*, The consequence will necessarily follow, for the visibility of the whole results out of the visibility of the parts. An innumerable number of visible parts cannot make an invisible whole.

Against this M. *Ellis vind.* 59. allegeth that it is too lax a *medium* in so weighty a subject as this is. Sect. 4. "*There is* (saith he) "*great difference between natural and metaphysical, or civil and* "*politick bodies. For in a natural body all whose parts and mem-* "*bers are actually and naturally joined together, the whole is vi-* "*sible, because the parts are visible: but in a metaphysical body or* "totum *or whole, that is in Generals, that are by the reason of* "*man drawn from particulars, the case is far otherwise.* Peter, "James, *and* John *are visible, but manhood which is the universal* "*agreeing to them all, is not visible.* This being the same with my first Objection I set down in my Thesis, one answer shall serve for both.

Answ. M. *Ellis* knows I took not the Church-Catholick for

a *Genus*

Chap. 5. a *Genus*, but an Integral. But let it be supposed a *Genus* for argument sake, or as Mr. *Hooker* calls it, *Totum genericum existens*, which is something fairer then Mr. *Ellis*'s grant; for by M. *Ellis*'s reasoning the Church-Catholick should be a *Genus* drawn by the reason of man, and so existing onely *in intellectu nostro*. I say, suppose the Church-Catholick to be a *Genus*, and the particular Churches *Species*, yet this is not sufficient to make the Church-Catholick to be invisible; Will any man say, that *Animal est substantia invisibilis*, because it existeth onely *in homine & bruto*? Indeed animality in the abstract is invisible, but not *animal in concreto*: so *Ecclesietas* (as I may say) is invisible, but *Eccleſia* is visible. Visibility is an accident belonging primarily to a higher *Genus* then *animal*, viz. *Corpus coloratum*, and though every Individual animal is visible, as *John* and *James*, yet not *quà John* or *James* but as coloured bodies: and if a higher *Genus* be visible, which is nearer *Ens*, and further from *Individuals*, then much more animal. So in this case the Church-Catholick is a society of men, and that M. *Ellis* denieth not; now every society of men is visible, and therefore the Church which is a *species* of society must need be so also, for the visibility doth not betide it, because it is a particular Congregation, but because it is a society of men, which is a higher *Genus*: I mean this in a logical consideration.

Then he proceeds to *deny a civil body or Corporation, if great, "as an Empire, Kingdom, or large City, to be seen in it self, but in "the parts.*

Answ. Here hee confounds *visibile* and *visum uno intuitu*: and by this reasoning he should deny the visibility of the world, or any particular man, for all his parts cannot be seen *uno intuitu*. *Attamen insaniat qui neget se videre hominem*, saith *Cameron*. Yea, the Sun it self should not be visible by this reasoning, because we can see but the surface of it. He could not be ignorant that I did not mean that the Church-Catholick was actually seen *uno intuitu*.

And whereas I had said the whole is visible, because the parts are so. He saith it is untrue *even in the smallest bodies, but where the parts are actually united together, not where they are thousands of miles asunder.*

Answ.

Answ. It is true indeed in natural and artificial bodies, whose being or integrality consisteth in a corporeal continuity, or contiguity of parts; for if that continuity or contiguity ceaseth, the integral also ceaseth, except in *potentiâ*. *Sect.* 4.

But in politicall bodies joined together by laws, under one government, it is otherwise; the distance of place hinders not the integrality of the whole, and though it cannot be seen *uno intuitu*, by the same man at once (unlesse by way of representation, as in a Parlament or Common-Councill, as M. *Ellis* saith) nor yet be perceived to be one without some act of the understanding, yet this maketh not the City or Empire invisible.

He confesseth the Church-Catholick to be visible in respect of the severall parts, and places where they dwell: but this (saith he) is to prevaricate, and to prove that which is not in question. But he might remember that I took visible in the explication of the terms of the question, to be meant in regard of visible communion in holy Ordinances, though the persons never congregate into one place, to be seen with one mans eye; but in opposition to inward invisible communion. Let him grant but such a visibility of the Church-Catholick as was in any of the four Monarchies, or a civill kingdom, which yet are seen but in their several parts and places, and I contend for no more. I suppose no particular Congregation was ever seen together, in all the members thereof, *uno intuitu*: and yet is visibly one in regard of the particular confederation, and usual meeting of most of the members. Is not *England* a visible Kingdom, though seen but in the parts of it? was it not visible before there was a Parlament to represent it, or doth it cease to be visible in the intervals of Parlament? The visibility of it consisteth in the visibility of the Persons, Corporations, Places, Laws, Government. So is the case of the Church-Catholick whose Persons, Places, Laws, (which are the visible bond) and Government are as external and visible as those of the Kingdom, *i. e.* lyable to sense, and perceivable by sense, though not actually seen by the same man at once.

I desire it might be noted that the Church-Catholick which our Divines speak of in their disputes against the Papists, is not

Chap. 5. this Church-Catholick which we have now in hand, but that is the whole Church or company of the elect, both past, present, and to come. It is the Church taken in the first sense, in the explication of the terms of the Question, not the externall, political, mixed Church or kingdom of Christ. Neither doth that Church agree with this, but only nominally and equivocally, in that it is called by the same name, but it is not the same in nature or sense: and therefore should that and this be used in a syllogism, there would be four terms. For that Church is neither external, nor visible, nor existent, nor organical, it hath no Officers, it is no polity: it is not that which M. *Hooker* calls *Totum genericum existens:* for many of them are already in heaven, *and the spirits of just men made perfect*, many not yet born, many not yet converted.

Now to make that the *Genus* of the visible, external, political Churches of Christ, were as absurd as to make the vessels of gold to be the *Genus* of the silver, brazen, pewter, wooden, stony and earthen vessels of a house, or a marble building to be the *Genus* of all the buildings of other stones, brick and timber. And therefore to dispute from that to this, is not *ad idem*. I suppose that neither M. *Hooker*, nor M. *Ellis*, meant that Church, no more then I.

If the *genus* comprehend only invisible members, the *species* should be only of invisible members also. The *genus* is of the same nature or predicament with the *species*, and all that is common to all the *species* is found in the *genus*, and fetched from thence. There is nothing in man, but it is in *animal*, except the specifical form, whereby he differs from a brute, and nothing in *animal* but it is in man, except its totality or generality, whereby it comprehends man and brute. If *homo* and *brutum* be visible living substances, they received it from *animal*.

The *genus* giveth essence to the *species*, and is *symbolum causa materialis:* but the Church of the Elect giveth not essence, nor matter to the visible Church: for there are many members of this which are not invisible: neither are the elect members of this, *quà* invisible, but *quà* existent and visible. The visible and invisible Church are contra-distinct branches of a distribution *ex adjunctis, vel modo communionis*, therefore the one cannot be

be the *genus* of the other, for then the *genus* and *species* should not be of the same general predication or denomination; but the invisible should be *genus* of the visible; one branch be *genus* of the other, which is contrary to all Logick. Sect. 4.

The invisibility of this *genus* ariseth not from a separation of the invisible members from the visible, or the sheep from the goats, but ariseth from a mental abstraction; it is the invisibility of a notion, not of the persons: It is not by culling out such as have invisible grace, and leaving the rest; for that which is so culled out, is not comprehensive of them both. The *genus* drawn by logical, mental abstraction from the most corporeal, visible substances, is as invisible, *quà genus*, as a *genus* of incorporeal, invisible substances.

Either that Church-Catholick which our Divines speak of, is the *genus* of particular visible Churches, or it is not. If it bee, then it must be an externall visible polity (in generall notion) which must comprehend all the external, visible, Ecclesiasticall Polities on earth; and so hypocrites as well as the Elect. The *species* consist of such matter, and therefore so must the *genus*, in the notion, I mean: but that they deny of their Church-Catholick visible.

If it be not: then it is not the Church-Catholick which M. *Hooker* and M. *Ellis* intend; for they intend a generall Church which comprehends in notion all the visible Churches under it. And therefore they differ from our Divines in their meaning of the Church-Catholick, as much as I do; And so join not, nor concur with our Divines in the same subject, neither is it *ad idem*.

Now if we make the Church-Catholick an abstract, generall notion, comprehending all particular Churches under it as a *genus*, then we make Christs visible, external Kingdom on earth, onely a *logical, non-existing notion*; and the particular Congregations to be the several *species* of the Kingdom of Jesus Christ, all comprehended under one logicall, comprehensive notion; and the particular Covenant or confederation of such or such a company between themselves, should constitute a kingdom of Jesus Christ. And so when a man removes from one Congregation into another, he should remove out of one *species* into another: and in the *interim* be quite out of the kingdom of

Chap. 5. Christ; because he is out of all the *species* of Christ's kingdom, and a particular member cannot exist under this *genus*, for it is a *genus* of Congregations, *quà* Congregations, and not of single persons. And then it will follow, that many a visible believer shall be no member of Christs visible external kingdom; or else that after he is a visible existing subject of Christs kingdom, he may choose which *species* of Christs kingdom he will exist in; and that is as absurd, as if there should be an existing *animal*, that will choose whether he will be a man or a brute: who seeeth not that there is a visibe existence of many a visible believer, who is a subject of Christs visible kingdom, before hee bee admitted into any of those Congregations, which are (by this opinion accounted) *species*. Now if we account the particular Churches members of Christs Kingdom, it is not absurd for any subject of Christ, to choose which part of Christs kingdom, or which Ecclesiastical Corporation hee will dwell in, or adhere unto, for the actuall enjoiment of the Priviledges, Laws, and Ordinances of Christs Kingdom: no more then for a subject of a King to choose in what part of the Kingdom he will dwell. The Kingdom of *England* though a political body, yet containeth under, or in it; not only all Corporations and villages, but all single persons, that are subject to the King and Laws, though they be not fixed, and though they want by their unfixedness the particular priviledges of the particular Towns they might have inhabited; and so the actuall opportunity of enjoiment of the benefit of the Laws administred in such Corporations or Counties, yet have an habitual right to the general priviledges, by being subjects: so have unfixed members of Christs externall Kingdom, which reacheth single visible subjects as well as combined. Nay, a man may better make the kingdom of *England* a *Genus*, and all the Corporations and villages *species* thereof, because they are many of them distinct and different in their constitutions, then the Church-Catholick a *Genus*, and the particular Congregations *species*, which are of one constitution. And if *totum genericum existens*, can have any sense put upon it, it will agree to the Kingdom of *England* (or any other kingdom) for it consisteth of a sort of men (*viz.* English-men) existing in several Counties and Towns; but as that notion hinders not the integra-

integrality of the Kingdom; so no more it will the Church-Catholick visible. Sect. 5.

Obj. Yea, but the Church-Catholick cannot be visible, because it *wants an existance of its own*; and existeth only in the existence of the particular Churches, the members thereof. Sect. 5.

Answ. Where there are existing visible members, there must bee an existing visible Integral. *Omne membrum habet suum integrum.*

The same Objection lyeth as well against any aggregative body. A heap of stones may as well be said to exist onely in the existence of the particular stones, and a particular Congregation exist in the existence of the particular families, and particular families exist in the particular persons. But if the members exist *quà* members, the existence of the integrall results out of their conjoyned existence, and so doth the visibility.

An army existeth in the severall brigades, and regiments, and they are billited and quartered in distant places, and yet having the same Generall, the same Laws martiall, the same cause, the same enemies, although they should never bee drawn up together in one body at one place, yet are they one visible Army. So is the Church-Catholick one, and that visibly (as I shewed in the beginning of this Chapter) though there goeth an act of the minde to the perceivance of the unity. It is a political union by the same visible Charter, and Laws, and way, under one Commander in chief, and therefore visible, *i. e.* perceivable by sense though not by sense onely, the very uniting bond, the Laws are visible: yea, the existence of it will more appear, because it hath priviledges belonging thereunto, which particulars have not, or but in part, and at second hand, as hath been shewed in the former Chapt. and shall more fully in the second Question.

This Objection M. *Ellis vind* p. 5. 6. undertakes to set down, and marks it in the margin, as if he had cited my words, but misseth both my words and sense.

And then falls upon the Answer, and saith, that "it amounts "not to an answer, for no collected body that is made up of se"verall things, hath its being in these things severally consi-

Chap. 5. "dered and apart, but as united altogether, it is not an heap of "stones, if one lie at *York*, some at *London*, others in *France*, "*Spain*, &c.

I answer, It is true, in bodies made up by physical or artificial aggregation, there must indeed be some contiguity or nearnesse of parts; but in political aggregation (and such M. *Ellis* acknowledgeth, *vind.* p. 5. l. 38.) it is not necessary. M. *Ellis* makes the Empire of *Germany* one by aggregation; and yet hath not (I suppose) cast those several territories one upon another; as the Giants are feigned to throw *Pelion* upon *Ossa*; but they lie further distant then at M. *Calamies* door, and M. *Hudsons*; as he is pleased to make the allusion, or illusion rather, *vind.* p. 35. One Kingdom may consist of diverse Islands, if under the same King and Laws, *&c.* and so may all the Churches in the world be one Church, though far distant; and visible, though not actually seen, because the persons and places are visible, and the things wherein, and whereby they are conjoined, as Profession, Laws, Doctrine, Seals, Worship, *&c.* are externall, and so visible: And though an aggregative body is not made up of the severall parts considered severally and apart, yet out of the existence, and visibility of them conjoined, either physically or politically, *&c.* (according as the thing is) the existence and visibility of the whole will result, as I said before.

And Sir, I cannot but right my self from an injury which in your answer to this Objection, *vind.* p. 24. you offered me: by intimating bitingly, to delude your reader, and wrong M. *Calamy* (the licenser of that Thesis) as if he were the Authour of it, or partly the Authour, or at the fairest the inciter thereto. What other construction can these words of you bear? *A man-midwise may be father also.* And another jerk you give to the same purpose, *vind.* p. 80. in these words, *Moses mother was his nurse also.* But Sir, that which is mine I am not willing should be charged upon another; I owned it in print, and to put you and others out of doubt, I assure you that neither M. *Calamy* nor any other incited me thereto, neither so much as made or altered one sentence in the whole *Thesis*. Neither was it of such a texture, as that you or any man else, should suppose it had any other Authour or Authours, then a mean Country-Minister,

Minister, such as I acknowledge my self to be. You might have known who was the Authour thereof, if you would have been pleased to have come to our company, at the reading of it, as you were lovingly invited, out of desire to enjoy your society, for the learning and piety we conceived to be in you. Sect. 5.

Object. If the Church-Catholick or Oecumenical be one visible Church, it is necessary that they should all meet together at somtimes.

Answ. It is not at all necessary, neither to the unity, nor yet to the visibility of the Church. It is sufficient that the persons be visible in their severall places, and that they be combined together under the same head, by visible laws and profession, under the same visible seal and enrowlment, walk visibly in the same godly conversation before men, pray one for another, as fellow-members, rejoice in the well-fare, and mourn for the ill-fare one of another, and contribute assistance one to another, as occasion is offered. As therefore it is not needfull to the unity or visibility of a kingdom or Empire, that they should meet together sometimes: so is it not needfull for the whole Church: indeed there may be some conveniency in both, *ad benè, vel optimum esse, sed non adesse simpliciter.*

This M. *Ellis* excepteth against *vind. p.* 55. First, he asketh whether ever there were such a kingdom in the world, that the members did not meet somtimes, if it be not a meer visible monarchy, as under Popery. If there be any liberty left to the Subjects, *&c.*

Answ. Let him shew that ever the four Monarchies did meet together respectively, either in their persons or deputies, or delegates from every Province, yet that hindered not their unity nor visibility. And his answer implyeth, that the Ecclesiastical Monarchy under Popery did never meet. He makes it but a sign of liberty to meet, not a sign of visibility. And for the point of liberty inherent in the subjects as their proper right, distinct from what is derived and given by Christ as their head, there was never any Monarchy so meerly depending on the will of the Monarch, as the Church-visible on Christ, for the Church deriveth all its power from Christ, and hath all its laws

Chap. 5. laws given and impoſed only by Chriſt, without any vote of the Churches in the making of them. It is probable that the kingdoms under the four Monarchies had ſome enjoiment of their municipal laws, onely might have ſome imperiall general laws ſuperadded: but it is not ſo in this, for the whole Church (as a Church) hath no laws, but of Chriſts arbitrary donation. Chriſtians are not ſubdued by Chriſt as Engliſhmen were by *William the Conquerour*, viz. on condition that hee would ſuffer them to enjoy their former rights, and the Laws of *Edward* the *Confeſſor*, but abſolutely to receive Laws from him: And yet this can neither be thought tyranny in Chriſt, nor yet ſlavery in us, for Chriſts Laws are more beneficiall to us, then any of our own making, and his ſervice is perfect freedom.

And yet wee read of general Councils of the Church by their delegates, which were as it were a miniſteriall Church-Catholick: which in former times of the Church under Chriſtian Emperours were frequent; and there is no intrinſecall let in the Church that they do not meet ſo ſtill, but onely extrinſecall, and extraneous, by reaſon of the diviſions among the civill Governours: but even in our days a great part of that great body hath met, as in the Synod of *Dort*, *&c.* by commiſſioners.

D. *Whitaker* and *Apollonius* acknowledge the meeting, *Act.* 1. to be a generall Council. The members were the Apoſtles, who were Paſtors of the Church-Catholick, and brethren out of *Galilee* and *Jeruſalem*. The work was to elect an Apoſtle, who was to be a Paſtor of the univerſal Church: and they that undertake and diſpatch ſuch a buſineſs which concerns the extraordinary teaching and government of the whole Church, ſhould repreſent the whole Church-Catholick.

M. *Ellis vin.* p. 25. utterly denyeth that ever there was any *general* Council which might be ſaid to be the Church-Catholick, *viz. miniſterially*. But I took *general* in the uſual ſenſe of it, and not preciſely conſidered. He knows the four Councils are known by the name of the four general Councils. And ſo himſelf calls them, *vind.* p. 15 l. 37. I took the term *generall* in the ſenſe that we call the four Monarchies, the Monarchies of the whole world, and

and yet we know there were many countries that were never under them. And as *Luke* Act. 2. 5. saith, there were dwelling at *Jerusalem* Jews, devout men out of every Nation under heaven: and yet there were many Nations where Jews never dwelt, some of which were discovered lately. But let him look into *Euseb. de vita Constantini*, lib. 3. and *Socrates Scholast.* lib. 1. cap. 8. and he shall finde from how many Countries the first Council of *Nice* was gathered. "There were gathered (saith "he) together into one, the chief Ministers of God inhabiting "all the Churches throughout all *Europe*, *Africk*, and *Asia*. "That sacred Synod framed as it were by the handy-work of "God, received also both Syrians and Cilicians, and such as "came from *Phanicia*, *Ægypt*, *Arabia*, *Palæstina*, *Thebais*, *Ly*-"*bia*, and *Mesopotamia*. There was also in this Synod the Bi-"shop of *Persis*, of *Pontus*, *Galatia*, *Pamphilia*, *Cappadocia*, *Asia*, "and *Phrygia*. Sect. 5.

Moreover the *Thracians*, *Macedonians*, *Achaians*, *Epirotes*; Also of the *Spaniards* there was an eminent man, ὁ πάνυ βοώμενος. The Bishop of the imperial City βασιλευούσης πόλεως (*viz. Rome*) by reason of his old age absented himself, yet there were present of his Presbyters, which supplied his room. Diverse things M. *Ellis* excepteth against that Council, as some extraordinarinesse in the summoning of the members of it, without election and delegation of the particular Churches. And that *Constantine* was the visible head of it; and that he called for Bishops chiefly, if not onely, which will not be pertinent here to answer. Something there might be extraordinary in the summons: for the civil and Ecclesiastical State not concurring together until *Constantine*, haply there could not be a regular election. In extraordinary times and cases, our brethren will grant something may be done extraordinarily: as there is in the calling of this present Assembly, as is acknowledged by M. *Gillespy*. There were also others besides Bishops and Ministers. Neither did *Constantine* either sit as President of it, nor presume to be head: but confesseth himself to be ἐπίσκοπος τῶν ἔξω not τῶν ἔσω: but by his civil sanction he did confirm their decrees, and send them abroad. Neither is there any ground that in that or any other Council, the members acted Sect. 6.

Chap. 5. onely each for his own particular Church that sent him (as Mr. *Ellis* suggesteth) but the whole for the whole, as far as their delegation was.

I acknowledge there is power given to every particular Church to rule it self, and exercise the discipline of the Church for the being and well-being of it ordinarily. Yet so as it is a part of the whole Church, into which also the censures there passed have influence. And on some great occasions there may be cause to fetch help further, as *Cranmer* appealed to a general Council. But if that extensive power cannot be had, as now it is very difficult; then must the particular, national, provincial, classical, or congregational Church rest in that intensive power that remains within its own limits; or also if they stand so as that they cannot combine with neighbors, or have recourse unto them. Extraordinary cases cannot be regulated by ordinary rules. And this I conceive is the reason why the Scripture hath not determined more particularly the Synodical Assemblies; but onely giveth general rules that may be drawn to particulars, because all Churches and seasons are not capable of national or provincial Synods, in regard of many things that may be incident.

In some cases also all civil power must rest in one Congregation as if it were in a wilderness, where there were no neighbour Towns or cities to which it might be joined. Yet it followeth not that it must be so in *England*, or any other kingdom, where there are Counties, Shires, Cities, great Towns, or a Parlament. Yea, I know not but a particular family may, yea, must be independent in such an extraordinary case, both in Ecclesiastical and civil matters also; yet it follows not that there is such an inherent right in every town or family all over the world, and that therefore particular Towns and families in *England* are debarred of an inherent priviledge belonging to them, because necessity may put such an Independency on some, in an extraordinary case; as by shipwrack, or being cast into some Island not inhabited.

Here M. *Ellis* chargeth me to say, that the power of a general Council, (or of a Church-Catholick visible) is *but* extensive, and *onely* extensive, and not intensive, and the power of the

the particular Churches is intensive. But Sir, do as you would be done by. It is not fair dealing to note them as my words which were none of mine, nor my sense. For first, I never conceived a generall Council to be the whole Church-Catholick visible, but onely an Oecumenicall, ministeriall or representative body of Officers, or Organs of the Church, much lesse the prime Church to which the Ordinances and priviledges of the Church were first given, of which I spake, as appears in my second part. Secondly, I never said the power of a generall Council was onely extensive; for as the particular Officers have intensive power over their particular Congregations, so hath a generall Council intensive power also, but their power is larger in extension actually, then the particular Officers is, being Officers sent from a larger part of the Chuch-Catholick, and intrusted by more, and acting for more then one Congregation, or one Eldership. This distinction M. *Parker de polit. Eccl.* lib. 3. p. 121. setteth down in these words. "*Distinguo de potestate clavium, quæ intensiva aut* "*extensiva est. Intensivâ potestate caret nulla Ecclesia prima* (viz. "*particularis*) *ne minima quidem; extensivâ verò ea caret, quam* "*habet Synodus, cum potestas ad plures Ecclesias extenditur.* And so it neither overthroweth my first nor second tenet, as he inferreth. *Sect.* 6.

Obj. If there be a Church-Catholick visible here on earth, it is fit it should have a visible head over them, that so the body and head may be of the same nature. *Sect.* 6.

Answ. This was indeed used as a main argument by the Ponficians for the supremacy of the Pope. The avoiding whereof made our Divines so shy of granting a Church-Catholick visible, but it was not necessary that they should deny upon this ground, as M. *Hooker* conceives, *Surv.* p. 251. I say it is not necessary to grant a visible head to the Church-Catholick visible, no more then to a particular visible Congregation, which our brethren hold to be a body of Christ. And though they call it a mystical and spiritual body, yet that doth not imply it to be invisible. The Sacraments are called mysteries, and mysticall, and the Ordinances are called spirituall, and yet are visible, though the grace signified or conveyed by them to the Elect, is invisible. They are spirituall in respect of the Authour God, and the di-

Chap. 5. vine subject about which they are, in opposition to naturall and civill, and so our Ecclesiasticall Courts were called spiritual, though indeed as they managed them they made them carnall and sinfull. The members of the particular Congregations are visible members, and their union and confederation is visible; and they are a visible body, mixed of true believers and hypocrites, as *Gerard*, *Whitaker*, *Cameron*, and even M. *Bartlet in his modell*, confesseth. And their communion is visible, and yet there is no visible head on earth required for them, and why then should there be for the Church-Catholick? Such a head therefore, whether visible or invisible, present or absent, as will serve a particular mysticall body of Christ, as M. *Cotton* calls a particular visible Congregation, will serve the Church-Catholick visible.

I answer further, that the Church-Catholick visible hath a head of the same nature, consisting of body and soul, who somtimes lived in this visible kingdom of grace, in the days of his flesh, and did visibly partake in external Ordinances, though indeed now he be ascended into his kingdom of glory, yet ceaseth not to be a man, and so visible in his humanity as we are, though glorified and glorious, yet not lesse visible in himself for that, but rather more: and ceaseth not to rule and govern his Church here below, for it is *an everlasting Kingdom*, *Isai.* 9. 7. As when King *James* was translated from *Scotland* to *England*, and lived here, he did not cease to be King of *Scotland*: so neither doth Christ cease to be the head of his Church, though he be translated and ascended to his other kingdom, the kingdom of glory. And as for a Vicar or Deputy here below, it is not needfull. We confesse the government of the Church in regard of the head is absolutely Monarchical, but in regard of the Officers, it is Aristocratical.

This second answer is excepted against, both by M. *Ellis vind.* p. 56. and M. *Hooker Surv.* p. 258. "It is sufficient (saith M. "*Ellis*) for Christ is head invisible, and thence our Divines af-"firm his body the Church to be mysticall also, and invisible ta-"ken properly.

I answer, That Christ is not only head of the invisible company, which headship and body allude to the natural head and body,

dy, which is indeed the Church in the most proper and prime sense, but he is head also of the visible company or Ecclesiasticall body, in allusion to a civill head or governour. Sect. 6.

Christ not only affordeth invisible communion to his invisible members, but externally by Ordinances to both invisible and visible members of the Church, yet to both visibly. For Christ by his Ambassadours, and in his written word speaks externally to their senses, and they speak externally to him in praier and singing. And as he was once visibly on earth in our nature, a visible head of his Church: so also, if the Millenary opinion be true (which some of this way hold,) he shall come again, and shall sit and reign a thousand years visibly. But whether that opinion be true or no (which I much doubt) yet he shall come again visibly, as the Son of man, at the end of the world, and take account of the managing of these Ordinances, and of the carriage both of Officers and private Christians, and the Elect shall be gathered together into heaven, and injoy him visibly to all eternity, and he shall visibly condemn the reprobates, and every eye shall see him. So that this is but an intervall, wherein Christ though he be now visible in himself, yet appears not to us visibly, ordinarily, though he did to *Paul* and *Stephen*, even after his ascension. Yet, now he affords visible communion to his people by his Ordinances, and they do visible service unto him, though he resideth not with them. If the absence of the King make the Kingdom invisible, then *Ireland* is an invisible kingdom.

M. *Hooker* affirms this opinion to be not onely untrue, but very dangerous, to hold that Christ as meer man consisting of body and soul is a visible head of his Church. And thereupon citeth *Whitaker's* words, that Christ did not reside in the Church as a visible Monarch, nor came into the world to set up a visible Monarchy.

Answ. I do not conceive that Christ as meer man consisting of body and soul is the head of the Church, neither invisible or political, but as God-man, yet that person was visible, though but in one of his natures, and in but half of that neither, *viz.* his body. The visibility of one nature makes visibility to be predicated of the whole person, else no man is visible, for his soul

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is invisible. It is the meanest half of him that is visible, and so no earthly King should be visible. Christ is called *God manifested in the flesh*, 1 Tim. 3. 16. *And the Word became flesh, and dwelt among us, and we beheld his glory, the glory as of the onely begotten of the Father*, Joh. 1. 14. *We are eye-witnesses of his majesty*, 1 Pet. 1. 16. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life*, 1 Joh. 1. 1; I hope these speeches are neither untrue nor dangerous. And for his donative power and authority, Christ saith of himself, *Joh.* 5. 27. that the Father hath *given authority to execute judgment because he is the Son of man: The Son of man hath power on earth to forgive sinnes*, and that was a kingly action. And the Apostle saith, *Acts* 17. 31. *God hath appointed a day wherein he will judge the world in righteousnesse, by that man whom he hath ordained.* It is true indeed all the virtue and power come from the deity to gather and perfect the Saints, forgive sins, raise the dead, judge the world; and by his deity only he is present with us now, yet as man also he is head of his Church and not as God onely; for had he been only God, he could not have been a futable head or second *Adam*, but that he became by becoming man, and taking our nature upon him. *The seed of the woman must break the Serpents head.* The governing power and wisedom of a King is in his invisible soul, yet he is a visible King. It is true also that Christ came not in the days of his flesh as a visible, temporall Monarch, in *Davids* civill throne, yet Christ confesseth then unto *Pilate* that he was a King, though his kingdom was not of this world, *i.* e. civill, to oppose *Cæsars*, yet it is in this world, and externall in this world also. God over-ruled *Pilate* to set a true title over Christ on the Crosse. *Jesus of Nazareth king of the Jews.* As a King he had *all power in heaven and earth given him*, *Mat.* 28. 18. 19. and immediately thereupon as a King he issues out his Commission to his Apostles, *Go ye therefore and teach all Nations, &c.* It is not because Christ died for all as a Priest, that this commission is so general, but because all power in heaven and earth was given to him, therefore as a King he summons in all, even the very rebells to yield obedience to his lawful authority, but only such as

yield

yield obedience and come in are saved by him. He set Officers and offices, and gave commandment to his Apostles, *Act.* 1. 2. And appointed the form of Ecclesiastical proceedings in discipline, in case of scandal, *Mat.* 18. And this is no other doctrine then our reverend *Assembly* hath set out, both in their larger and shorter *Catechism*. That Christ our Redeemer executeth the offices of a Prophet, a Priest, and a King, both in his estate of humiliation and exaltation. Neither can I see any reason why Christ should be denied to execute his kingly office while he was here below, any more then his Priestly or Prophetical. If he was then a King and had all power given him, he did not suspend the execution of it, while he was on earth, *Joh.* 5. 17. neither doth *Beza in conf. fid. ch.* 5. *art.* 5. cited by M. *Hooker*, deny Christ to be head as man, though he acknowledge him to be head as God also. And though he saith, that *he communicates that degree of dignity to none else*: He by those words excludeth the Pope, *&c.* but not Christs own humane nature; by which it is indeed that we come to our union with God. *Sect.* 6.

All that can truly be alledged in this case is, that Christ is not now visibly seen as King with our bodily eies, nor can we come to him bodily, nor receive any verbal commands from his mouth, as we may from an earthly King. But how few subjects have that privilege in regard of their earthly Soveraigns: The legal commands are counted the King's commands, and not his verbal onely, nor chiefly. Yet we find that Christ after his ascention did in *Rev.* 2. and 3. Chapt. write a Letter by *John* unto the 7. Churches of *Asia*, and reproves or commends and exhorts them particularly: and in the inditing of it appears as a man to *John*: and useth arguments therein from things betiding him as man: as that he was dead and is alive again, and washed us from our sins in his own blood, *&c.*

Object. Though there be a Church-Catholick, yet it is not visible, because it is the object of our faith, it being an *Article* of our faith, *I believe the holy Church-Catholick. Now faith is the evidence of things not seen*, Heb. 11. 1. Things seen are the object of sense and knowledge, not of faith. For what a man seeth, how can he be said to believ? faith and sense

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are opposed each to other by the Apostle.

Chap. 5. *Answ.* If indeed we take the Catholick Church in the largest sense, for the elect past, present, and to come, as some do; the Church-Catholich is invisible. Also the grace of such as are invisible members, is invisible: but that is not the Church we are speaking of: The Church we have in hand is the whole company of visible believers in the world, considered as visible.

Secondly I answer, It is not true that that which is in it self visible cannot be the object of faith. Indeed that which is actually seen is the object of that man's sense and knowledge that seeth it: but that which is visible, *i. e.* which may be seen, may be the the object of faith to him that seeth it not actually. I believe there is *Orbis universus* a whole world, but I never saw it, and yet it is visible. I believe that there is a kingdom of *Spain*, and Empire of *Germany*, and they are visible, but I never saw them, nor am ever likely to see them. I believe there are constellations about the South-pole, but I never saw them, and yet they are as visible as those about the North-pole: So I believe that the Church visible is now no longer included in the land of *Canaan*, but is spread over many kingdoms, and may be into all, but I never saw it in the extent thereof, and yet it is visible in it self. The extent of place though it lessens the visibility, yet it takes it not away. I know this was an argument of an eminent Divine of ours against a Jesuite, and it holds strongly against the visibility of the Church-Catholick taken in the first sense, but not in our sense. Yea, grant the Church-Catholick to be a *Genus*, yet the argument reacheth it not, for a *Genus* is not the object of faith, but of knowledge, because the assurance thereof ariseth not from the credit of any ones word, but from our own understanding.

CHAP.

Sect. 1.

Chap. VI

That the Church-Catholike visible is an Organical, yet similar body. Yea one Organical body.

THat the particular Churches are or ought to be organized, is not a thing questioned by M. *Ellis* or M. *Hooker*, nor any one that I know of. And therefore I shall neither trouble my self nor my reader about that. It may not onely be drawn from *Matt.* 18. *Tell the Church*, which cannot be referred onely or chiefly to the Church-Catholike, for that even in a general Councel ministerially is seldome convened, and cannot be informed by every one that it scandalized. But also from *Tit.* 1. 5. *I left thee in Crete, that thou shouldest ordain Elders in every city.* And *Heb.* 13. 6. 17. 24. Remember, obey, and salute them that have the rule over you. Of the Elders of *Ephesus* wee read, *Act.* 20. 17. And of the Angels of the seven Churches of *Asia*, *Rev.* 2. and 3. *Chapt.* And yet many of these were combined Churches of many Congregations, and might be so all for ought I know. And wee read of the Elders of the Church of *Jerusalem* in the *Acts*, but whether fixed to particular Congregations or no I know not, to be sure they ruled in common. Onely wee find *Rom.* 16. 1. Of *Phebe* a servant of the Church at *Cenchrea*, which is the most probable example of a Congregational Church, as I said before, but not certainly. But I shall take that for granted that particular Churches ought to be organized. *It is Organical.*

But with what Officers? whether with a Pastor and a Teacher, or with preaching and meer ruling-Elders? Or by whom these ought to be elected or ordained, or how maintained? Or whether their power be from Christ immediately, or from the Congregation, the Officers being as their stewards and servants? Or whether the Congregation hath votes and suffrages in the dispensing of censures, and the Elders but their mouth to pronounce and execute theirs censures, as he that sits for judge and gives the charge at a Sessions, or a chair-man at a Committee is in regard of the rest of the Justices or whole Committee to propound, gather their votes, and passe sentence accordingly?

Chap. 6. cordingly ? whether their work in such Ecclesiasticall meetings be onely to convene and dissolve, and to bring things into order for the hearing of the rest ? are different questions, which are not to my purpose, and therefore I will not meddle with them.

Sect. 2. It is similar

Now seeing every part is or ought to be organized, the whole may be said to be Organicall in that sense. If all the *species* be organized (supposing they were *species*) the *genus* in a *logicall consideration* must be said to be organized, because it is the common nature of the *species* so to be. Much more if we consider the severall Congregations as members, as indeed they are.

Now because I said that these particular Congregations thus organized, are similar, integrall parts of the whole, M. *Ellis* chargeth me with a contradiction to mine own end and scope, and disagreeing with *Appollonius*, *vind.* 54.

First, he thinketh he hath caught me upon the hip of such a contradiction against my self and scope, and that I can come off no otherwise then with a *Veniamq; damus, petimusq; vicissim*, nor any otherwise be relieved but by the charitable benevolence of my readers ingenuity. But if there had been such a palpable contradiction, it is a marvell that reverend, judicious M. *Hooker* should not find it, and shew it as well as hee. If all the countries in the world had the same kind of civill government, both officers and laws respectively, though not dependent, were it a contradiction to say they were similar integral parts of the world ? And if all the Corporations in a Kingdom (though organical bodies) were of the same constitution, and had the same Officers, as Majors, *&c.* would they not be similar integral parts of the kingdom ? yea, even in physicall mixed bodies, as medicinall potions compounded of severall ingredients, yet because the mixture is alike in all parts, they may be said to be similar parts of the whole. *Materialia componentia sunt dissimilaria, partes integrales compositi & constituti sunt similares.* So the Church-Catholike in regard of the constituent materials, or essentiall parts, *viz.* Officers and private Christians, is dissimilar, but in regard of the severall Congregations constituted, which are integrall parts of the whole, it is similar because they are similar. I did not mean by similar *quarto modo similare* (as I may say) in the strictest sense, as haply the pure element of fire is, but such a similarity

milarity as is consistent with a mixture of ingredient materials. *Sect.* 2. Every Congregation in reference to other Congregation is similar, being of a like constitution, but in reference to it self it is dissimilar, consisting of Officers and private Christians.

This assertion need not seem so harsh, seeing D. *Ames* as I shewed before asserteth the same. And M. *Bartlet in his modell*, p. 45. confesseth the particular Churches to be similar parts of the Church-Catholike : and saith the Independents have left it upon record that they are so, and for that cites, *Ames. medul.* c. 32. And M. *William Sedgewick* in his Sermon before divers of the Parliament *pag.* 4. And chargeth the London-Ministers for an untruth in affirming (in the preface of *Jus divinum*) that they deny it. But the charge is unjust; they only set down the difference between the Presbyterians and Independents there to be in this, that the Presbyterians hold that there is one generall Churc hof Christ on earth, and that all particular Churches and single Congregations are but as similar parts of the whole: and the Independents (say they) hold that there is no other visible Church of Christ, but only a single Congregation, meetin in one place to partake of all Ordinances. The London-Ministers affirm onely that the Independents deny one generall Church of Christ on earth, not the similarity of particular Congregations. But it will necessarily follow that they deny them to be similar parts, if they deny the whole to which the parts must relate. And if they make the whole Church a *genus* (as they do) then must they make the particular Churches *similar species*, which is little lesse then a contradiction, for the formality of a *species* lieth in dissimilarity and difference from the opposite *species*.

Now to shew that this assertion of the similarity of particular Churches crosseth mine own scope, M. *Ellis* sets down mine opinion, with a mark, as if the words were mine own which neither are my words nor my sense, *viz. That the Church (visible Catholike) is an Organicall, ministeriall, governing body*, i. e. (saith "he) not such a body as is the element of water and air, every "part whereof is of the same nature, virtue and power in it self "considered, but such a body as a man hath, which is distinguish-"ed by severall members, *&c.* And such a body as all Corpora-

Chap. 6. "tions are. Now this (saith he) contradicts plainly the former both opinion and expression, for if the Church-Catholike be a similar body, and all Congregations alike, and the whole nothing differing in nature or constitution from the parts, then the Catholick visible Church is no more the governing Church then a particular.

Answ. To let passe his unfair dealing with my self (and others) in misreciting my words.

I said indeed the Church-Catholick was an *Organicall* body but not a ministeriall *governing* body. For the scope of my Thesis was and is to prove the Church-Catholick as it consists of Officers and private Christians, to be the prime Church to which the Ordinances are given respectively, as the Officers or private members are capable; and to particular Churches secondarily. I spake not of the Organs or Governours onely. The body of Officers is indeed a governing body, called a ministerial Church, but the whole Church either particular or general, is no governing body, no more then a whole Corporation or kingdom can be said to be a governing body, but they are governed bodies, and so is the Church both particular and general.

Indeed I find the words ministeriall governing Church in M. *Rutherford in his due right of Presbyt.* 177, 178, 179. *&c.* but it is clear that he takes it not in M. *Ellis's* sense, but for a Church furnished with Officers, and having discipline and government exercised in it: for he was farre from making the body of the Church to be the receptacle of the keys, and having power of governing. He saith the keys were given for the Church, but not to the Church.

It is onely a Scottish expression not to be so expounded and strained, as M. *Ellis* doth, who bendeth his whole reply against a sense of it, which I believe was not M. *Rutherfords* meaning.

Neither did I make the whole to differ any thing in nature, constitution or power from the parts; but said they have the same kind of intensive power, but in the Church-Catholick it is of larger extension. Similar bodies conjoined exert their power more intensely and extensively, then when single. All the water of the *Sea* will cool and moisten more and further then one drop; a great fire will warm, yea, burn more and further then

then a ſpark: a great heap of ſtones extends further and will weigh more then a little one. So al Churches (if they could meet) have no other power when met together, then a ſingle Church, but being combined, the power both reacheth further in extenſion of places, and is more auguſt and ſolemn, and to be the rather reſpected and ſubmitted unto. *Sect.* 3.

But this (he ſaith) croſſeth *Apollinus*, whom (ſaith he) I follow, but indeed I never ſaw his Book, nor heard of of it, until a good while after I had compoſed my Theſis, and then inſerted I think but 2, or 3. ſentences of his. "*Apollinus* (ſaith he) ſaith "that *Eph.* 4. 16. is meant of an organical, miniſterial body, dif- "fering in members, which M. *Hudſon* expounds to be meant of "a ſimilar body whoſe parts are all alike.

Anſw. They are alike in the integrals, as I ſaid before, but not in the eſſentials. But where doth *Apollinus* deny the particular Congregations to be ſimilar integral parts of the Catholike? There is therefore no diſagreement among the Presbyterians in this point (as M. *Elis* ſuggeſteth, *vin.* 54.) that one of them would have one thing, another another.

But the main queſtion comes now to be diſcuſſed, *viz. Whether the whole Church-Catholick viſible bee one Organical body*? which if it can be made appear, will end the whole controverſie. *Sect.* 3. It is one Organical body.

The Church is diſtinguiſhed into *Entitive* and *Organical*.

The Church viſible is called *Entitive*, not becauſe of the inward grace which is eſſential to an inviſible member, but from the reception and embracing the Chriſtian Catholick faith, which is eſſential to a viſible believer. And it is called *Organical*, in reference to the Officers thereof, which are the Organs of the Church, or in regard of the Offices which Chriſt hath inſtituted to be in his viſible Church. This diſtinction halteth as much as that of the Church-viſible and inviſible; for the *Organical* Church is alſo *Entitive*, viz. it is of ſuch as have received and embraced the Chriſtian faith, and is made up of ſuch, and only of ſuch: yet there is a difference in notion, but not in perſons. Indeed in ſome ſenſe a company of viſible believers may be ſaid to be a Church-Entitive, and not *Organical*, becauſe they are not actually under any particular Officers: as a company

Chap. 6. of visible Christians in *New England* inhabiting together to make a Congregation, but as yet have chosen no Officers, may in reference to other organized Congregations be said to be inorganical, and entitive onely: but this sense is not the most proper sense of the word. For if they be, then but a Church-entitive, then also after they have Officers, if those particular Officers die, they should return to be a Church-Entitive onely again, in the *interim* before they have chosen any new ones.

Now though in consideration wee may distinguish between the essence of believers, as believers embracing the Christian faith, and their existence under Officers, especially under particular Officers: yet the existence of visible believers, members of the Church-Catholike, can hardly be without reference to Officers. For the ministery of the Officers is the usual means of their conversion: and to be sure they cannot be admitted to be actuall members of the Church-Catholike by baptism, but by some of the Officers, though not considered as their particular Officers, yet Officers in general. And such persons as receive the doctrine of Christ which denominates them to be beleevers, are bound to receive his commands also, to submit themselves to his Ministers for their edification. And though they have no particular Officers, yet as they look upon the Church as a society of men and fellow-members to whom they joyn themselves in in the generall, though not as yet in any particular membership: so they look upon the Ministers as Christs Ministers to whom they are to be subject in the Lord, to receive their doctrine, exhortations and reproofs, and from whom also, if they prove scandalous, hereticall, infectious, or apostates, they must expect disciplinary censures, though they be no particular members, under a particular Minister.

There is a question whether the Church or the Ministers be first, because the Ministers are the instrumentall cause of the conversion of the Church, and the Church of the choice of the Ministers, which is something like that Philosophicall question, Whether the hen or the egge were first, for as the egge comes of a hen, so the hen comes of an egge. And as that is resolved by the consideration of the creation, and then God made the hen

hen first : so is this question by consideration of the first insti- *Sect. 3.*
tution and setting up of the Evangelicall Catholike Church ; and then wee find that Christ set up the Officers first to convert men to be believers, and they being converted to the faith of Christ are bound to submit themselvs to Christs Ministers in the Lord. And because they will stand in need of constant inspection, teaching and ruling, which they cannot enjoy from Ministers in generall, as so considered : because they are dispersed into several places for habitation, and take particular parts of Christs Church to watch over ; therefore they are to desire and endeavour to have some of Christs Ministers to take the particular inspection of them. But wee know that at first they receive Baptism not from their own particular Minister, or not as so considered ; for being newly converted into the Church, and not baptized, they cannot as I conceive be members of a particular Congregation, untill after baptism, but they receive it as from one of Christs Ministers in generall, and are by him admitted into the the visible body the Church, and after this have liberty to choose under the inspection of what Ministers they will put themselves. See more of this *Qu. S.* 2. 2. 4.

Now before the proof of this assertion, it will be needfull to explain a little what I mean by one Organicall body ; I do not mean that there is one universal, visible, actual society, consisting of all such as are accounted or to be esteemed Christians, subjected actually to one or many universall, generall, actual Pastors or guides, from whom subordinates must derive their office and power, and with whom they must communicate in some generall sacred things, which may make them one Church as the Jews were. And which general sacred services or duties can be performed by that universall head or heads, and that Church onely.

Such an universall Christian Church Christ never ordained, no, not in the daies of the Apostles, to whom the extraordinary care of all the Churches was committed. Nor that all the whole Church should be subjected to one supream Tribunall of Officers constantly erected, and continued among them. Nor yet to communicate with Christ himself (though in some sense he may be said to be a visible head) in some worship to be performed

Chap. 6. formed by all joyntly assembled at some especial solemnity, as the Jews at the Passeover.

But an habituall, Politico-Ecclesiasticall society, body, flock, in one sheepfold of the militant Church, in uniform subjection to the same Lord, the same Laws, in the same faith, and under the same visible seal of Baptism, performing the same worship and service in kind: and though the members bee dispersed far and wide, yea, divided into severall particular places, and secondary combinations of vicinities, for actuall, constant enjoyment of Ordinances (as particular Corporations in a Kingdome, which is an accidentall, not essential relation to them as subjects of the Kingdom) yet still those Ordinances, admissions, ejections, have influence into the whole body, as it is a polity: and the members indefinitely may of right communicate one with another in any place, or any company of Christians, though every person so meeting but occasionally, may be of a several particular Church, and the Minister dispensing, a particular Pastor to none of them all, yea, though none of them all be fixed members of any particular Congregation, nor the Minister dispensing fixed to no particular Congregation neither: by vertue of their general membership in the visible body and kingdom of Christ, and of the habituall indefiniteness of the Ministers office, and the common donation of the Ordinances by Christ to his whole visible Kingdome, and to all the subjects and members thereof, which have a common freedome therein. And in this sense the word Church is taken in Scripture. *His bodies sake which is the Church, whereof I Paul am made a Minister.* *The house of God which is the Church.* Now because there is no such civill society or kingdome that will in every thing parallel this: but there use to be some generall offices and officers, and some inferiour subordinate, receiving power and authority by descention, derivation, or subordination, and the inferiour Officers of lesse extent of place and power then the superiour. As the Lord chief Justice of *England* is obove inferiour Justices, and his warrant can reach all persons in all the Counties of the Kingdome, and there bee constant Courts of Kings bench and Common Pleas for judicature for all the Subjects of the whole Kingdome (though haply it was not so in the four Monarchies) this

this makes men ſtumble at the name and notion of a Church-Catholick viſible. But as in other things Chriſts Kingdom is neither of this world, nor like unto worldly polities, ſo neither in this. But every Miniſter of the Church in his particular place ſerveth the Church-Catholick viſible in admitting members to generall freedom in it, and ejecting out from generall communion, prayeth publickly for the whole body, and manageth his particular charge, in reference to, and ſo as may ſtand with the good of the whole body, whereof his Congregation is but a member. And the Ordinances therein adminiſtred, are the Ordinances given to the whole, not as to a *genus*, which is but a notion, and can have no Ordinances, but as to a ſpirituall kind of an habituall organicall body and polity; as to a ſort of men ſo and ſo qualified, bound up in an union and unity of the ſame head, laws, ſeals, worſhip and communion. *Sect.*

Now the ſame arguments which prove the Church-Catholick an Integral, will ſerve to prove it one organical body alſo, and therefore I ſhall take ſome of them into conſideration again, under this head, and in this notion.

Firſt, it will appear by the names and metaphors whereby the Church-Catholick is called and ſet out in Scripture, which are taken from things which are not onely each of them an Integral, but each of them one Organical body: and in *eâ formali ratione* lyeth the analogy between them and the Church. *Sect.* 4.

It is compared unto a naturall body, which is an Organicall Integrall having many members and Organs, which though they lie indeed in the ſeverall members, yet are Organs of the whole, and the ſeverall members, members of the whole, and do their ſeveral actions, and perform their ſeverall offices for the good of the whole, and ſympathize together, 1 *Cor.* 12. 12. *For as the body is one, and hath many members, and all the members of that one body being many, are one body: ſo alſo is Chriſt.*

This is not meant of the Church of *Corinth* onely, but of the Catholick Church, becauſe it is the whole body to which Chriſt is the head, and Chriſts perſon as the head of the whole, and this whole body is called Chriſt, *i. e.* myſtically,

Chap. 6. the whole receiving denomination from the better part, the head.

And so M. *Bartlet* takes it in his *Model*, pag. 35. for the whole Church. And so all expositors that I have met with, except some few of late, who to avoid the dint of this argument would have t meant of the Church of *Corinth*, as a particular Church. But it will sound very harsh, to make Christ and the Church of *Corinth* to be called Christ, when they are but the head, and a part of Christs body. It is the body whereof *Paul* was a member, *v.* 13. *We are all baptized*, where *Paul* puts in himself and all believers.

Objection. But this is meant of the invisible company of believers.

Answ. It is true, but it is spoken of them as visible, because it is brought in there to shew the diversities of gifts, offices, operations and administrations in the visible Church: there is an eye and an ear, *&c*, mentioned, and the Officers of the Church named; now there are no Officers of the invisible Church as invisible nor different administrations; as they are members of the invisible body they are all similar, and have the same standing and operations of their generall calling as Christians, not as Apostles, Prophets, Evangelists, *&c*. And many that have these common gifts of the holy Ghost (which are by the Spirit of Christ) and the Offices there mentioned, were not invisible members of Christ, yet were not only members, but Officers in this body there spoken of. It is also the visible body there meant, because the two external seals, *viz. Baptism* and the *Lords Supper* are specified in *v.* 13. as means and signs of this union in one body, and they are visibly administred.

There is an invisible body of Christ and a visible, the invisible is inorganicall, the visible organical; the invisible while they are in the visible Church are visible members thereof, and so put on the relation of Officer and private member. It is true, some things are spoken of the whole in reference to the better part, the invisible number; and as they all professed themselves to be of the invisible body, so the Apostle speaks of them, and to them, as if they were as they ought to be, and at least made a shew as if they were. But that the place is meant of an organi-

call

cal body as one, is out of queſtion, and that the analogy between the Church and ſuch a body, lay in the unity and organicalneſs, is as clear. *Sect.* 4.

The like is ſpoken, *Rom.* 12. 4, 5. *For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another.* It is the Church-Catholick, not *Roman* particular Church; *Paul* puts in himſelf, yet had never been at *Rome* then. It is organical, for the Officers are there enumerated. It is one, for there is a ſympathy of members ſpoken of. To this purpoſe is that of *Salmaſ. Retinebitur σύνεσις communicativa, & συμπάθεια inter omnia membra Dominici corporis*, i. e. *Eccleſia, quæ niſi una ſit non poteſt eſſe vera*, Appar. p. 281.

Alſo it is ſet out by a political body. Sometimes it is called a *kingdom*, and the *kingdom of heaven*, as I ſhewed before out of many places of Scripture. Now a Kingdom is one Organical body; for ſo many men living together within the ſame limits make not a Kingdom, but as it is combined by the ſame Laws, under one Governour or Government. In the *Heptarchy*, this one Kingdom ſince, under one King and body of Laws, were ſeven Kingdoms. Now if the Church-Catholick bears ſuch an analogy to one Kingdom as to be called a Kingdom, it is from this that it is one organized Integral.

It is alſo called a *City*, and ſometimes *Jeruſalem*, and as it is reformed it is called *new Jeruſalem*, and the members both of *Jews* and *Gentiles* are called fellow-citizens, *Eph.* 2. 19. Now a City is one Organical body under one common Government: otherwiſe ſo many houſes or ſtreets and inhabitants being together, would not make them a City. Somtimes the buildings and inhabitants, which if under one government would make one city and corporation, being great and near, and haply contiguous, yet wanting a Charter to make them a Corporation are none; yea, by difference of Charter, Government and chief Governours are two Cities, as *London* and *Weſtminſter*. The Church-Catholick therefore being one city, is one organical body.

Alſo it is ſet out ſometimes by one martial or military

Chap. 6. body, and is called an *Army terrible with banners*, *Cant.* 6. 10. which by some is interpreted Church-censures. M. *Cotton* indeed expounds it of the Church of the Jews, when they shall be called home by conversion to the Christian faith: to be sure it is the Church-militant. Now an Army is one Organical body under one General, and the same Laws martial, though quartered in diverse places: therefore so is the Church-Catholick.

It is also set out by an *Oeconomical body*, a family or household, *Eph.* 2.19. Now a family is one Organical body, wherein are Governours or a Governour, and governed, an husband, father, or master; and therefore so is the Church-Catholick, else the analogy should not hold. All these metaphors and many more, whereby the Church-Catholick is set out, shew it one visible, organical body.

Secondly, that the Church-Catholick visible is one society virtually and habitually appears, because by Baptism where-ever administred, the baptized visible believer is admitted a member not of the particular Church among whom he was baptized, nor to bear any speciall relation to the Minister baptizing him, that he must take a special inspection over him as one of his particular flock and charge, but into the whole general body of Christs kingdom visible. For, as I shewed before, there was Baptism administred as the seal of the general covenant, before particular Congregations were set up. See more of this, *Qu.* 2. *S.* 2. and *S.* 8.

And also because by excomunication a person is not cast out of that Congregation only where the censure was past, but out of general communion with all other Churches in the world, even the whole visible body of Christ. Certificates indeed we finde in Scripture to others, of their excommunication, that so others might avoid communion with them. As of the excommunication of *Hymeneus* and *Alexander*, 1 *Tim.* 1.20. And so we read also of certificates of Apostates, who it is like were excommunicated. As of *Phigellus* and *Hermogenes*, 2 *Tim.* 1.15. And of *Hymeneus* and *Philetus*, 2 *Tim.* 2.17. The former of which was excommunicated, and it is probabl the latter also, by the same reason. The like certificate we find again of *Alexander*, 2 *Tim.* 4. 14, 15. But no new act of excommunication past upon them any where also.

Alexander

Alexander Biſhop of *Alexandria* having excommunicated *Euſebius* Biſhop of *Nicomedia* an Arian, writes an Epiſtle to certifie it to all other Miniſters. *Chariſſimis honoratiſſimiſque fratribus, qui ubique gentium ſunt nobiſcum in Eccleſiæ miniſterio conjuncti* συλλειτούργοις τοῖς ἀπανταχῆ ἐκκλησίας. *Cum in ſacris literis ſit unum corpus Eccleſiæ Catholicæ nobis traditum*, &c. therefore he ſignifieth by Letters what he had done, ἵνα εἴ τε πάσχει τι χάρη ἓν μέλος ἢ συμπάσχωσιν ἢ συγχαίρωσιν ἀλλήλοις, Socrat. *lib.* 1. *cap.* 3. Nine Biſhops excommunicated *Jovius* and *Maximus*, and that excommunication by *Cyprian* and others was approved as valid. The like we find of *Novatus* excommunicated at *Rome* by *Cornelius* and a Council there, and it was certified to *Fabius* Biſhop of *Antioch*, and approved by him, and by *Dionyſius* Biſhop of *Alexandria*, to whom the Epiſtles came. *Euſeb. lib.* 6. *cap.* 35. And *Samoſatenus* excommunicated at *Antioch*, was ſo accounted of the whole world, *Niceph.* 6. 28. The *Novatians* excomunicated in *Africk* are ſo held at *Rome*. *Cyp. l.* 1. *Ep.* 3. and 13. *Sect.* 4.

Thirdly, It appears to be one organical body by the identity of the external Covenant, Charter, Promiſes, and Laws of the whole Church. The Covenant, Charter, and promiſes, are but one grant, not one Covenant in kind and many *ſpecies* thereof, but one individual Covenant of grace granted to the whole Church. This is not the Covenant whereby particular Congregations are ſaid to be conſtituted, but the whole body. The Churches conſtituted by particular Covenants are alterable, diviſible, extinguiſhible (as M. *Norton* confeſſeth, p. 30.) which this is not: they are many and particular Covenants, this one and general: they are accidental, humane, arbitrary, and ſuperadded; this eſſential, divine, neceſſary, and prime. And though this Covenant may ſeem but to belong to the Church as Entitive, yet the Laws which are alſo one viſible ſyſteme, argue it to be organical, becauſe they relate to Officers and diſcipline: and they bind all not onely *vi materiæ*, but as proceeding from the ſame fountain and authour, the King of the whole Church, not *quà* particular members, but *quà* members of the whole.

Fourthly, it appears by the general right of communion,

Chap. 6. that all the members have habitually and indefinitely to join in, as providence offereth opportunity, though not cast into a Congregational combination, as all cannot be. Any visible believer under the seal of Baptism onely, hath an inherent right to worship with any other visible Christians in confession, petition, thanksgiving, and praise; and to prophecy with them in the Apostles sense, *i. e.* join with them in partaking of that Ordinance, to sing with them, and receive the Lords Supper with them, and to be entreated by any Minister as an Ambassadour of Christ to be reconciled, 2 *Cor.* 5. 20. and is bound to submit to the doctrinal admonitions and reproofs of any Minister according to the word: and the reason why any Minister may not passe a judicial censure also, if there be cause (seeing the keys are commensurable) is not because he wants habitual power in discipline, as well as doctrine, but because that is to be performed in a Court of Elders, and a strange Minister wants a call to join with any such Court, to bring his habitual power into act: yet our brethren will non-communion, or deny communion with a stranger, if they have any thing against him which is virtually a suspension of him; yea, if they have not positive assurance by testimony (not of his being in the general Covenant, for that is requisite, but) of his being a fixed member of some other Congregation which they approve of, not onely for having the essentials of a Church, but as a pure Church: for upon that ground they deny the Communion to some members of our Churches that go over with certificates (though not to members of their own Churches) because they judge us as impure. Indeed certificates are requisite from strangers, to notifie their general right by being in the general Covenant, and to notifie their personal innocency from errour or scandal which might debar them.

But they onely declare a right, they give none: neither doth their right proceed from the membership of the particular Congregation from whence they come, but from the general, which is implied in their particular membership, because Congregations consist onely of such; and they are witnesses of his godly conversation, he having lived with them.

As for judicial, Ecclesiastical censures, I confesse it is most orderly

derly to turn the accused person, and his accusations to his own Congregation, where an Eldership hath taken the particular inspection of him, and have power in *actu secundo* already called forth to deal with him: but suppose they will not, or neglect it, or he will not return, but abide still in another place; or suppose he be not a fixed member in any Congregation, but a wandring star, and yet is a baptized person, and is very scandalous, or very erroneous, and fitto infect the persons among whom he converseth; shall there be no remedy for that Congregation? For ought I know, they may put their generall, habituall power into act, and upon sufficient witnesse proceed against him, and finding him obstinate may excommunicate him, as well as a civil Officer will keep the kings peace in his own Town, by clapping an unruly, riotous, or traiterous stranger by the heels, if he take him within his limits. Sect. 5.

Fifthly, I might argue also from the opposition of the adversaries of the Church, both Satan and persecutours, who oppose it not essentially only, but politcally; their spite being against the Officers and Organs of the Church, not only *quà* Christians, but *quà* Ministers, not *quà* Ministers of this or that particular Congregation, but *quà* the Ministers of the Church, and not only as dispensers of Word and Sacraments, but as dispensers of censures especially, for they do most usually gaul men and move their anger. They look upon the Church as one body, and upon Ministers as Officers of the Church in a general consideration, and so may we. Sect. 6.

Sixthly, it appears by the indefiniteness of the office of Ministers: which I reserved for the last, because I shall dilate a little more upon it then the former, And indeed upon this hinge hangeth the whole question of the Organicalintegrality of the Church Catholick visible. And turn the question which way you will, it will rest on this center, *viz.* Whether a Minister be a Minister to any but his own Congregation?

I find M. *Ellis* affirming that a Minister is an Officer onely to his own Congregation, *vind.* p. 8. And the answer of the Elders of several Churches in *New-England*, unto 9. positions, p. 8. Their words are these, "If you mean by Ministerial act, such an act of "authority and power in dispensing of Gods Ordinances as a "Minister

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"Minister doth perform to the Church, whereunto he is called to "be a Minister, then we deny that he can so perform any Mini- "steriall act to any other Church but his own, because his office "extends no further then his call.

So M. *Best* in his *Church-plea*, *p.* 30. saith, Officers of Churches may be helpfull to other Churches as Christians, but not as Ministers. To the same purpose M. *Bartlet* in his *Model* p. 69. Hereby it appears they suppose the Ordination of a Minister to his office, is limited to the particular Congregation that call him. Indeed the call of the people exerts or calls forth the exercise of his office unto them in particular constantly, but his Ordination to his office is more generall, and giveth him habitual power *in actu primo*, to exercise and perform the acts belonging to his office elswhere upon a call. Christ giveth the office, and hath annexed power of dispensing his Ordinances: the Presbytery ministerially admit this or that man into it, not as a Presbytery of that particular Congregation, for they may none of them belong unto it, but as a Presbytery of Christs Ministers having a call to give that Ordination in a regular way: and the particular Congregation, by desire and election give a call to the exercise of this power among them, *pro hic & nunc*.

"*Habitu & potestate omnes Episcopi sunt Episcopi cuiusvis in orbe* "*vel paræciæ, vel provinciæ, quia in quavis apti sunt, habiles, & ido-* "*nei exercere Episcopalia sua munera quando illuc legitimè vocantur,* "*ac mittuntur. Actu verò & quoad legitimum exercitium, ibi solum-* "*modò Episcopi sunt ubi per missionem & vocationem illam mediatã* "*Dei*, &c. *huic illive Paræciæ*, &c. *præficiuntur*. Crakenthorp. Def. Eccl. Ang. c. 28.

Now that a Minister is a Minister and so habitually in office to more then his own Congregation, and therefore indefinitely to all the whole Church, will appear by these proofs. First, because the donation of the keys, and the institution and commission of the Evangelicall Ministery was in reference to the whole. *Go teach all Nations, and baptize them.* When as yet there was no distinction of Congregations. *God set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers*, 1 *Cor.* 12. 28. So *Eph.* 4. 12.

As God gave the Levites to the whole house of *Israel*, and they

they did at first in the wilderneſſe ſerve all the Tribes *conjunctim*, as one body of Officers over one combined large Congregation, but afterwards when the Tribes were diſperſed in *Canaan*, the Levites were diſperſed among all the Tribes, and exerciſed their office of teaching and judging in the ſeverall places where they dwelt; yet this diveſted them not of their generall habituall power, this made not their office to ſtand in relation to the particular city or Synagogue where they did conſtantly exerciſe: and when they removed from place to place, as the wandring Levite, *Jud.* 17.8. did, they ſtill retained their habituall office and power, and needed no new conſecration, but by vertue of their office did exerciſe the acts belonging to it where they had their particular ſtation and call. Sect. 5.

So is it with the Evangelicall Miniſtery of the New Teſtament: a Miniſter of the Goſpel bears a double relation, one to the Church-Catholick indefinitely, another to that particular Congregation over which he is ſet for the conſtant exerciſe of his office. And if he removes to another place, he needs no new Ordination, for that continueth and abideth ſtill upon him; it being to the eſſence of his office, and not in reference either to the place from whence he cometh, or to which he goeth only. A Phyſitian or Lawyer needeth no new licenſe, or call to the Bar, though they remove to other places, and have other patients and clients. The Juſtice of peace who is in commiſſion for the whole County, though he exerciſed it in one part of the County, while he lived there, yet if he removes to the other end of the County, he needeth no new commiſſion to execute his office there, where he never did before, becauſe it was habitual to the whole County, though actually exerciſed where he lived; ſo though a Miniſter removes, he needeth no new Ordination, but a new call to the exerciſe of his office there, no more then a private Chriſtian by removing into another Congregation, needeth a new Baptiſm; becauſe neither Ordination nor Baptiſm ſtand in relation to the particular Congregation, but the Church-Catholick. As he that is admitted a free-man in any Hall of any Company in *London*, is admitted a free-man of the whole City, as well as of that Company: and he that by reaſon of his birth hath right to be baptiſed in any

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Congregation, is admitted a member of the whole society of the Church-Catholick visible, as well as of that Congregation: so he that is ordained a Minister as by the occasion of the call of a particular Congregation, he is ordained their particular Minister, so also is he ordained a Minister of Christ and the Gospel, and Church in generall. "Ordination (saith M. *Rutherford*) maketh a man a Pastor under Christ formally and essentially, the peoples consent and choice do not make him "a Minister, but their Minister, the Minister of such a Church: "he is indefinitely made a Pastor for the Church. *Ruth. peaceab. plea.* 263.

And to the same purpose it is that *M. Ball* saith. "A Minister chosen and set over one society, is to look unto that people committed to his charge, *&c.* but he is a Minister in the "Church universall: for as the Church is one, so is the Ministery one, of which every Minister (sound and Orthodox) doth "hold his part. And though he is a Minister over that flock "which he is to attend, yet he is a Minister in the Church-universal. The function or power of exercising that function in "the abstract, must be distinguished from the power of exercising it concretely, according to the divers circumstances of "places. The first belongeth to a Minister every where in the "Church, the latter is proper to the place and people where "he doth minister. The lawfull use of the power is limited to "that Congregation ordinarily; the power it self is not so bounded. In ordination Presbyters are not restrained to one or "other certain place, or if they were to be deemed Ministers "there onely, though they be set over a certain people. And as "the faithfull in respect of their community between them, must "and ought to perform the offices of love one to another, though "of different societies; so the Ministers in respect of their communion, must and ought upon occasion to perform Ministerial "offices toward the faithfull of distinct societies. *Triall of new Church-way.* p. 33.

To the same purpose is that of *Crakenthorp.* "*Episcopi* "*omnes quà Episcopi universalis Ecclesiæ pastores sunt, & ju-*"*re Divino sic pastores sunt. Episcopus item unusquisque par-*"*ticularis suæ Ecclesiæ pastor est, non quà Episcopus sed qua Ro-*

"*manus,*

"*Romanus, aut Alexandrinus Episcopus, nec jure Divino* Sect. 6.
"*sed humano solum, & Ecclesiastico, pastor sic est. Cura om-*
"*nium ovium, quà Episcopi sunt, ad omnes spectat*, saith *Salmas.*

"*Præter peculiarem curam quam singuli habent pastores sua-*
"*rum ecclesiarum, generalem etiam quadantenus habere censendi*
"*sunt universalis Ecclesiæ in his rebus quæ ad salutem & bonum*
"*omnium Ecclesiarum cedunt*, Apparat. 270. For, saith he, as in the natural body, the particular members have a double office, one general and common for the defence and service of the whole body, and another special and proper; *speciale ac proprium*; so it is in the Church. It was the comendation of *Athanasius* by *Basil* in Ep. 72. *Tantam geris omnium Ecclesiarum curam, quantam ejus quæ tibi peculiariter à Domino tradita est.*

Secondly, It appears by the subject matter whereabout the Sect. 6.
office of the Ministery is exercised, *viz*, the Ordinances of God, the Word and Sacrament, and Praier: the good news of the Gospel, the profers, promises and precepts, which equally pertain to all parts of the Church-Catholick. Therefore their function is set out indefinitely, in reference unto the subject matter of it, and not the people to whom they dispense them. A Minister is an Ambassadour of Jesus Christ, and is in office habitually to the whole Church: and though he be set to lie leiger in a particular Church, yet the subject of his office reacheth to the whole Church, and not that place onely; yea, to all that are capable of reconciliation, for the Ministry is the Ministry of reconciliation; and even when he delivereth his Embassage in his owne Church, he is to deliver both profers, promises and precepts indefinitely to strangers of other Congregations, yea, of forreign nations, if they come into his Congregation. Suppose a Major of a Corporation should send abroad his Serjeants to summon the whole Corporation to a great Court, and for expediency should send one into one street, another into another, a third into a third street: if any of these Serjeants in their walks should meet a free-man that dwelleth in another street, ought he to forbear to summon him, because he dwels not in his particular walk, seeing he is an indefinite Officer to the whole

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Corporation, or is that summons without authority, because the man dwels out of his particular limits, seeing the businesse concerns all? Surely no, he ought to exert his general, habitual power of his office, and summon him. So seeing Gods message is general to all, though the Ministers (who are indefinite Officers) be settled in particular Congregations for expediency, yet they have power by vertue of their office to deliver it to any Christian that God offers them an opportunity to preach unto. It is unreasonable, that seeing the message is indefinite, and concerns all in general, the commission to deliver it should be put particular. But I shall touch upon this in the second question.

Thirdly, It appears by the end of the Ministerial function, *viz,* to encrease and edifie the body of Christ, not onely the invisible body but the visible also, by converting such as do not as yet believe the Gospel. And this was a great part of the work of the Ministers in the primitive times: but how could they baptize those they had converted, when the Apostles and Evangelists were dead, if they had power to baptize onely their own members? And this work, as there is occasion offered, lieth on Ministers still; for the office of the Appostles and Evangelists is ceased, and yet many remain still out of the Church. Indeed while the Churches of *New-England* constitute Churches of members already baptized, this difficulty appears not; but if they come to convert natives, how shall they be baptized but by an Officer of the Church-Catholick? for they are members of no Congregation, either they must admit them members of their own Congregation, and then baptize them as their members, as I perceive their practice is, for which practice we find no precept or precedent or intimation in Scripture, or else baptize them into the Church-Catholick, and then admit them members of their particular Congregations; and yet that will not stand with this opinion: or else they must grant them liberty to gather into a Church Entitive (as some call it) and so make them capable of choosing Officers, and of being a political body before they be baptized; but neither will this stand with our brethrens principles, but should this latter be granted, who shall ordain a Pastor over them? Shall unbaptized

tized persons lay on their hands on them? See more of this, Q. 2. S. 2. *Sect. 6.*

Also the feeding and edifying of the body already converted, requires that this power of the ministerial function should be indefinite, for the Minister of any particular Congregation through sickness or absence, or the like occasions, may not be able to afford sufficient spiritual food to his own people, neither Word, Sacraments, nor discipline, without the help of single fellow-labourers, or a combined, classical Eldership. What shall become of a Congregation in the intervals between the death of a former Pastor and the election of another? or who shall ordain him if he be elected? seeing all Officers of all particular Congregations in the world, are but as private men to them, by this opinion.

The end of the Ministerial function is threefold, to convert into the visible Church, to convert into the invisible Church, and to edifie such as are converted. Now this opinion cuts the two former ends quite off; for they suppose them both visibly and invisibly converted, before they think them fit matter for a Church, and so before admission into a particular Congregation, and then restrain the Ministers office onely to the particular Congregation so constituted, so that his work is onely to edifie and govern such as are supposed to be truly godly, and train up their children. And by consequence it must follow, that all conversion must be by men out of office, or at least as so considered. But *Pro.9.3.* Wisdom sends out her maidens to call in those that are without, *viz.* the simple and that want understanding. The Ministers by vertue of their office may exhort and entreat and summon in, to submit unto Christ, such as refuse and are unwilling, and such as against whom (they continuing perverse) they are to shake off the dust off their feet, for a witnesse against them. They are παράνυμφοι under-suitors for the Bridegroom, *Joh.3.19.* to woo such as are of themselves unwilling, and to make motions for Christ to such as either heard not before of him, or had not before consented unto Christ.

Fourthly, It appears from the actions which every particular Minister doth perform, both in his own Congregation and out

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of it. Every Minister doth in his own Congregation serve the Church-Catholick, by admitting members into the Church-Catholike, and by preaching the word to strangers that come to his Congregation, both fixed members of other Congregations, and such as are not fixed in any, and administring the Lord's Supper to members of other Congregations, and in other Congregations by preaching or administering the seals there, upon a desire. And by excomunication they eject not onely out of their own, but out of the whole. They also can keep lectures in other Congregations frequently. If it be objected, That this is occasionally done, and a charitative act, and not an act of office. I answer, indeed charity and necessity may be the occasion of the performance thereof *pro hic & nunc*, but that cannot enable them to do it, if their office did not give them right and power habitually thereunto, no more then to private Christians.

It is observable what M. *Ball* in his *Triall of the new Church-way* saith, *p.* 80. "That to suppose a Minister "to his own Congregation onely, and to none other society "whatsoever, or in what respect soever, is contrary to the judge-"ment and practice of the universal Church, and tendeth to "destroy the unity of the Church, and that communion which "the Church of God may and ought to have one with ano-"ther. For if he be not a Minister in other Churches, then are "not the Churches of God one, nor the Ministry one, nor the "flock which they feed one, nor the communion one which "they had each with others. Again *p.* 90. he saith, If a Minister "may pray, preach, and blesse another Congregation in the "name of the Lord, and receive the Sacrament with them, wee "doubt not but he being thereunto requested by consent of "the Pastor and the Congregation, he may lawfully dispense "the seals among them, as need and occasion require. That "distinction of preaching by office, and exercising his gifts on-"ly, when it is done by a Minister, and desire of none but Mi-"nisters, and that in solemn, set, constant Church-Assemblies, we "cannot find warranted in the word of truth, and therefore we "dare not receive it.

The Ministers are *the light of the world*, and though they stand like

like a light upon a particular Candlestick, yet are occasionally to enlighten all that they can, either that come to them, or that they occasionally go among. Reverend *M. Norton* in his answer to *Apollonius* saith, this is *mediantibus candelabris Ecclesiarum*, His words are these, *cap. 7. pa. 19.* "*Nobis ergo judicibus,* "*Ministri ordinarij virtute muneris Ecclesiastici, sunt pastores* "*certis Ecclesiis, & mediantibus candelabris Ecclesiarum, mini-* "*stri omni creaturæ, pro occasione data.* &c. But this concession is too narrow: for every Minister giveth light to others, not only as he standeth in his own Candlestick, *viz.* when others come to him; but also out of his Candlestick, when hee goeth to them. And when he preacheth or administreth Sacraments abroad, he doth it not as the Minister of such a partcular Congregation, but of the Church-Catholick; for the particular Congregation hath nothing to do to send an Officer to exercise his office in another Church, if it be confined and peculiar to that particular congregation onely, no more then a Corporation can send their Major to exercise his office in another Corporation, no not *charitativè*. It is therefore *mediante officio sive munere*, by reason of the indefiniteness of his office, not of his particular station and relation, that he can dispense the Ordinances to other Congregations. *M. Norton* p. 80. acknowledgeth that a Minister hath *potestatem exercendi actus officiis chari-* "*tativè, & modo debito, in aliis Ecclesiis*, and that this ministeriall power whereby he exerciseth such acts, in an Ecclesiasticall power, *p.* 81. and that it is Ecclesiastical, not only in regard of the dispenser and administrer (as it is when he preacheth to heathens) but in regard of the receivers or people to whom he doth dispense; and that Churches "*non tantum sub ratione* "*Christianâ exercent communionem Christianam, sed etiam quâ* "*Ecclesiæ exercent communionem Ecclesiasticam inter seipsas,* "*& in seipsis ad invicem: quare etiam Ministri, præcipuè cum* "*sint partes ejusdem totius organici, etiam quâ Ministri, actus* "*ministeriales officii in Ecclesiis non exercerent?* And even from this concession of his (as I conceive) will necessarily follow that every Minister hath an indefinite, habituall, Ecclesiasticall power, by vertue of his office in the whole Church-Catholick visible *in toto eodem organico*, which if it may be brought into act

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act and exercise by charity, then much more by necessity, combination, mission or delegation, and if for the exercise of one key, why not of another, so it be in a due manner? They are the *Stewards of the mysteries of God*, 1 *Cor.* 4. 1. and though by particular assignment they dispense the Ordinances to a particular company of Christs family, yet may not deny them to others of the family that have the same right thereto. They are *spirituall fathers*, and do not onely beget their own people to Christ ministerially, but strangers also. They are Christs *shepheards*, and are to neglect none of Christs sheep, as opportunity is offered, though they have a particular charge of a set flock.

When M. *Ellis* preached before the Parlament, did he preach as a private Christian, a gifted brother, or as a Minister? Surely they summoned him as a Minister, and heard him as a Minister? for they could have found many able Gentlemen members of Parlament, Lawyers or Citizens, who could have spent an hour or two in prayer, and exposition, and exhortation, but they never summoned any such to perform that work. Or had they summoned him to have been a member of the Reverend Assembly, would he have acted there as a private man, or as a Minister? Or do the dissenting brethren sit there as private men? or keep Lectures in *London* as private men?

Indeed skill, fitting endowments and willingnesse give a capacity to be called to the office, but Ordination and mission giveth habituall power, and a call giveth occasion of exercise thereof, and of drawing forth that power and office into act.

A private souldier may have as much skill to lead a Troop as a Captain, but he cannot do it authoritatively without a commission: so haply many private Christians are able to preach and govern in the Church, by reason of their skill, knowledge, wisedome and faithfulnesse, but cannot do it authoritatively, having no commission by office thereunto. And should such private men passe the censure against a scandalous brother that the Elders would do, yet it is not Ecclesiasticall binding, yea, though such a scandalous person should referre himself to them a arbitrators, and promise to submit to their censure, yet they

they cannot Ecclesiastically excommunicate him, or restore him; no more then private men in an arbitration can condemn and execute a malefactor, or absolve him (though he be innocent) if indited. Many times private men standing by, and hearing the evidence at the Assizes against the malefactor, will say he is but a dead man, yet that is no judicial condemnation of him, though it be materially according to the Law of the Land, yet it is not formally, for so is the act of the Judge only, who is in office for that purpose. *Sect.* 7.

Fifthly, If private Christians bear a double relation, one to the Church-Catholick visibe as members thereof, and another to the particular Congregation where they are particular members, then so do the Ministers also. The universality of private Christians membership necessarily requires an universality of the ministeriall office, for dispensing the Ordinances to them, though but occasionally. As particular members agree with other particular members in Christianity, so particular Ministers agree with other particular Ministers in the ministeriall office. If particular private members can join with any Congregations in the Word, Sacraments, and Prayer, and are bound to contribute to them as members of the same general body (if there be need) though in forreign countries; then may also particular Ministers dispense the Ordinances of Jesus Christ as generally, if there be necessity or occasion. *Epiphanius Bishop of Cyprus* ordained a Deacon and Presbyter at *Bethlehem, in monasterio Bethlemitico*, in the jurisdiction of *John Bishop of Jerusalem*, when they were almost destitute of spirituall food, and defended his action thus. "*Ob Dei timorem hoc facere compulsi sumus, maximè* "*quum nulla sit diversitas in sacerdotio Dei, & ubi utilitati Ecclesiæ* "*providetur. Nam etsi singuli Ecclesiarum Episcopi habent sub se* "*Ecclesias quibus curam videntur impendere, & nemo super alienam* "*mensuram extendatur, tamen præponitur omnibus charitas Christi.* *Sect.* 7. It seems he accounted his office habitually general, and though the order of the Church required him to keep within his own bounds ordinarily, yet necessity, the profit of the Church, and the love of Christ, might draw forth the execution of his office further.

He addeth further, "*Non considerandum quid factum sit, sed*

Chap. 6. "*quo tempore, & quo modo, & in quibus, & quare factum sit*, i. e. if it be not done to make a schism in the Church, as he expresseth himself afterward, *neque feci quicquam ut Ecclesiam scinderem.* Aftewards he adds, "*Multi Episcopi communionis nostræ & pres-*
"*byteros in nostrâ ordinaverunt Provincia — Ipse cohortatus sum*
"*beata memoriæ Philonem Episcopum, & S^m. Theopropum ut in*
"*Ecclesiis Cypri, quæ juxta se erant, ad meæ autem paræciæ Eccle-*
"*siam videbantur pertinere, ordinarent presbyteros, & Christi*
"*Ecclesiæ providerent.* Epiph. Epist. ad Johan. Hierosol. *quam Hieronymus latinam fecit. Extat in* Hieron. Ep. T. 2. *& in* Ep. Hieron. *ad* Panmachum. T. 2. *Vide Baronium Anno Christi* 392. *Sect.* 42. *&c.*

The universal pastoral care which lieth on all Bishops as Bishops, saith *Crakenthorp*, puts forth it self both in general Councills, yea, and out of Councils this universal care of the Church lyeth upon all Ministers that they provide for the safety of the Church as much as lyeth in them, "*consulendo, hortando, monendo,*
"*arguendo, increpando, scriptis simul & voce alios omnes instruendo,*
"*& cum vel hæresis ulla vel schisma in Ecclesia grassari cæperit, ve-*
"*lut incendium publicum illud restinguendo, & ne latiùs serpat pro-*
"*videndo.* Def. Eccl. Angl. c. 28.

Sixthly, There will follow diverse great absurdities, if the office of a Minister stands only in relation to his own Congregation. For then he cannot preach any where as a Minister but in his own Congregation, nor yet to any that come to his own Congregation occasionally, much less administer the seals of the Covenant to them, though they come never so well approved by testimonials, or by their own knowledge of them, which yet hath been the ancient custom of the Church, and is practised still among our brethren in *New-England*, by virtue of communion of Churches, as they say: but this being an act of office, cannot be done except there be an habituall, indefinite power of the ministerial office, which by this desire of strangers and their testimonial, is drawn forth into act.

Also hereby a Minister is rendred but as a private Christian to all the Christian world except his own Congregation, and if his Congregation be any way dissolved, he is but a private man again. Also the censure of excommunication which hath

been inflicted by such Officers in such a Congregation can never be taken off by any other Officers in any other Congregation after the dissolution of that, for no Congregation can receive an excommunicated person to be a member before absolution, and absolve him they cannot, because he is none of their members; *Ejusdem est ligare & solvere*: yea, and if he be wronged by censures in any particular Congregation, no Church in the world can relieve him, except there be an indefinite, habituall power of Office, which by such occasions can be drawn forth into act. It maketh way also for any private man to preach publickly if he be able, for Ministers themselves, by this opinion, should preach but as private men, if they preach out of their own Congregation. Also it necessarily implyeth that a Minister cannot remove from his particular Congregation, though for the great advantage of the Church, unless he will divest himself of his former Ordination (which was in reference only to his particular Congregation, by this opinion) and take a new Ordination to his Ministerial Office again, as if hee had never been ordained before. And all acting in Councills must be the actings in private Christians. And all the Lectures that are kept by neighbour-Ministers in combination, or singly (except by the particular Ministers of that Congregation where the Lecture is kept) are performed by private men, for so (by this opinion) they are to all the world, except their own Congregations. And so if any of their own members com and hear them preach at any such Lectures, Funeralls, Marriages, or Baptizings, it is authoritative preaching indeed to them, because of their particular relation to him, but onely a charitative exercising of gifts, as a private man out of office to all men else. *Sect.* 7.

And if this opinion be true, what shall becom of all the unfixed visible Christians in *New-England*? who by reason of their unresolvednesse, where yet to fix their civill habitations, or of scrupulosity, or want of ability, utterance, and boldnesse, to expresse themselves so as to obtain an admission into a particular Congregation, or haply though visible Christians under the seal of the Covenant, yet have not the inward true work of grace in them, yet are neither ignorant nor scandalous, but

Chap. 6. live inoffensively, and willing to join in and submit unto all Gods Ordinances: I say, what shall become of them and their seed? Shall they all be left without the Church in Satans visible kingdom, because they are no particular members, and there is no extension of the Ministerial office beyond the particular Congregations?

Sect. 8. *Obje.* If every Minister be a Minister of the Church Catholick visible, then what do they differ from Apostles and Evangelists, for that was their especiall priviledge that their commission extended it self to all Churches? This Objection M. *Bartlet* hath in *Model p.69.*

Answ. There is this difference; Every Minister hath by his Ordination power in *actu primo* to administer the Ordinances of God in all the Churches of the Saints, yet not in *actu secundo* without a special call. But the Apostles and Evangelists (which were *vicarii Apostolorum*) had both: and the Evangelists power was called forth by the Apostles, for they exercised their function where the Apostles appointed them. The Apostles received their office immediately from and by Christ: The Evangelists theirs from Christ by the Apostles: ordinary Ministers theirs from Christ indeed, but ministerially by the Presbytery. The Apostles and Evangelists were not fixed officers in any particular Congregation, but itinerant from place to place; ordinary Ministers are fixed in their own Congregations, They served the Church-Catholick actually where oever they became, and could draw forth the exercise of their offices without any mediate consent or call of the particular Churches or places, but so cannot particular ordinary Ministers. So that ordinary Ministers they are Ministers of the Church-Catholick, though not Catholick Ministers actually. But if Ministers be Ministers only in their particular Congregations, where they are fixed, and to which they were called by the Congregation; I marvel that our brethren of the Congregational way here in *England* are so desirous to have itenerant Ministers to be sent into all parts of the land, that shall be fastned to no particular Congregations: yea, and also to have gifted men, not ordained at all, to be suffered to preach publickly and constantly in Congregations; surely these things are not consistent with their principles.

CHAP. VII.

About Combinations of particular Congregations in Classes, and of them in Synods.

A Further question is about the combination of Congregations and Elderships in Classes and Synods. For though it cannot be denyed but that particular Ministers in their particular Congregations do serve the Church-Catholick in their admissions, ejections, and other Ordinances, as preaching to, praying with, and administring Sacraments to members of other Churches, in their own meeting-houses, and upon occasion in other meeting-houses, for the case is the same, whether they com to him, or he go to them; yet it may be doubted whether the Ministers and Elders may combine together, and jointly exercise acts of government, *&c.* And though this doth not necessarily belong to my question, yet because it hath some reference to the integrality of the Church-Catholick, I shall speak somthing of it. *Sect.* 1.

Now there is a double Integrality of the Church-Catholick, the first is *Entitive*, whereby they are all bound together in the visible imbracing, profession of, and subjection unto the visible doctrine, covenant, and Laws of Christ, whereby they become Christians in the generall, whereby all Christians are bound as opportunity is offered, to perform Christian duties one to another, as fellow-members, *ex officio charitatis generali*, not only by virtue of the moral law, but by the Law of Christ, and to Christ as the King and head of his Church. As all dwelling within the kingdom of *England* are members of the Kingdom, and bound to carry themselves as subjects to the governours and laws, and as fellow-subjects one to another, though they be fixed members of no Corporations nor Townships. And this integrality is always *actual*.

The second is as it is organical by combination, as all the Counties and Corporations and Towns by combination make one kingdom: so all the particular Christian Congregations,

Chap. 7. Provinces and Kingdoms by combination make one Church-Catholick visible under Christ, and this is an habitual integrality. Of this it is that *Ames* speaks, the Church-Catholick in regard of the externall state thereof, *Per combinationem habet suam integralitatem*, Am. med. li. 1. ch. 33. sect. 18.

There is likewise a double combination, one habituai, whereby all Churches and Christians are united and habitually combined into one political Kingdom under Christ, and are obliged to be mutually helpful one to another, as need requires, as becometh fellow-subjects and fellow-members: secondly, there is actual combination, whereby any particular Churches shal actually agree, and so unite together for mutuall help of each other, and for transactions of businesses of common concernment. And this is either a constant combination of vicinities in a Classis, because there will be constant cause; or occasional and more seldom, as of a whole Province or Nation, and may be of the whole Church-Catholick, if convenible by their delegates. This latter combination is *fundamentum exercitii*: by the former they have *jus ad rem*, by this latter they have *jus in re*, to act *conjunctim* for the good of those Churches so actually combined.

And of this second kinde of integrality and combination it is that we are now speaking, which necessarily ariseth from the former, as the organical integrality of a Kingdom ariseth from the Entitive. For seeing all are fellow-subjects under the same Soveraign and Laws, though they have particular Counties, Corporations and Towns wherein they live, and actually enjoy constantly the general priviledges of subjects under the King and Laws, yet there will necessarily result a community and habituall integrality of the whole by co-ordinate combination.

The civill and Ecclesiasticall combinations as they proceed from a parallel ground, *viz.* subjection to the same Laws and Soveraign (I mean respectively) so they must necessarily run parallel in things that are general and essential to combination. Our brethren make them run parallel in the two first steps, *viz.* in combining particular persons into families, and particular families into Congregations of them that are παροικοι, dwellers

lers together in some vicinity, which is nothing else in English but Parishioners, the English word comes of the greek. The Christians dwelling together made one Church at *Jerusalem*, *Ephesus*, *Corinth*, &c. by Ecclesiastical combination, as well as one city by civill combination respectively. And I doubt not but if all the Inhabitants of any one Town in *New-England* were judged fit to be members of the Church, they would combine them as members of the Church in that Town, and that Town would give denomination to them all as the Church in or of such a Town. And seeing the subjects of Christ's Ecclesiasticall Kingdom run parallel further with the subjects of a civil Kingdom, they all being Christians, Why may not the combination also run parallel, and the denomination be parallel for transaction of common Ecclesiasticall affairs, as well as civill, if prudence so dictate it? and the Churches in a hundred if they lie convenient, combine into a Classis as well, as into a hundred for civil transaction? And the Classes into a Province as well as hundreds into a County or Shire? and the Provinces into a national Church as well as the Counties into a civil Kingdom? and seeing Christs Ecclesiastical Kingdom reacheth over many Kingdoms, why may they not make one habituall Church-Catholick, as wel as many Kingdoms under the same laws and head make one Empire? The actuality indeed may cease where the constant or frequent community of acting ceaseth, whether at the Congregation or Classis where all the Officers are combined in frequent common acting, or at the Nationall Church where the civil community ceaseth, and so they frequent occasion of common acting by delegates cease, I determine nor, but the habituality ceaseth not in the whole Church-Catholick visible.

Sect. 2.

I shall first speak of the combination of particular Congregations into a Presbyteriall Church, commonly called for distinction sake a Classis. That there may be a colledge or body of Elders that can act *conjunctim* as well as *divisim*, appears from 1 *Tim.* 4. 14. where the Presbytery are said to lay their hands on *Timothy*. There is the name and thing, and their acting *conjunctim* in Ordination, which was not the Presbytery of a single Church, or at least not so considered in their Ordination of an

Sect. 2.

Evangelist,

Chap. 7. Evangeliſt, an itinerant, univerſal, actual officer under the Apoſtles. Our brethren alſo in *New-England* join the Elders of diverſe Congregations together in ordaining Elders for a new-erected Congregation, and not only the erecting of new Congregations will require it neceſſarily, but the ſupplying of other Congregations vacant by death, for there are but few Congregations ſo well ſtored with preaching Presbyters, as can ordain new ones, if one or two of them die. Alſo we finde an Elderſhip acting together. *Act.* 15. *ver.* 6. *The Apoſtles and Elders came together to conſider of this matter,* Alſo *Acts* 11. *ver.* 30. *and Acts* 21. 18. Chriſt gave the keys to the Apoſtles together, *Mat.* 28 19. *Go ye and teach and baptize, &c.* who though they received their extraordinary calling of Apoſtleſhip for themſelvs onely, yet they received the miniſteriall office for all ſucceeding Miniſters, and we finde no other eſpeciall donation of the keys; and this appears by the following words, *Lo I am with you alway even to the end of the world*; which muſt needs be meant of the ſucceeding Miniſters, for the Apoſtles were not to laſt to the end of the world, neither their perſons nor their office. Therefore as the Apoſtles could from that donation exerciſe the keys *conjunctim & diviſim* in their extraordinary function, ſo may the Presbyters exerciſe theirs alſo, and ſome keys cannot be uſed but *conjunctim*, as in Ordination and diſpenſing cenſures: and if Elders of ſeveral Congregations can act together as Elders in ordination (even in *New-England*) and in cenſures, much more then in a greater body. And if our brethren in *New-England* dared admit private men to lay on their hands in ordination of their Miniſters, doubtleſſe they would appoint ſome of their own private members to do it, that ſo (according to their tenet) they might enjoy all Gods Ordinances independently in their particular Congregations, and not admit of a forreign Officer to come and act as an Officer among them.

That divers Congregations may combine and make one Presbyterial Church, appears by divers inſtances in the New Teſtament. The Congregations in *Jeruſalem* are called one Church, *Act.* 8. 1. *Act.* 11. 22. *Act.* 15. 4. The Congregations in *Antioch* are called one Church *Act.* 13. 1. and *Act.* 11. 26. The Congregations

gations in *Ephesus* are called one Church, *Act.* 20. 17. *Rev.* 2. 1. And the Congregations in *Corinth* mentioned in the plural number, 1 *Cor.* 14. 34. are called one Church, 1 *Cor.* 1. 2. and 2 *Cor.* 1. 1. Now that there were severall Congregations in each of these Cities appears, because there were in each of them so great a multitude of believers, as that they could not meet together to partake of all Gods Ordinances, especially if we consider that they had no publick eminent buildings for meeting-houses, but met privately κατ' οἶκον *Acts* 2. 46. in an upper room, *Act.* 1. 13. and in the house of *Mary*, Act. 12. 12. in the school of *Tyrannus*, Act. 19. 9. in the house of *Aquila* and *Priscilla*, 1 *Cor.* 16. 19. in *Paul's* hired house at *Rome*, *Act.* 28. 30. in the house of *Nymphas*, *Colos.* 4. 15. *&c.* therefore called the Church in their houses. And this manner of meeting continued in the times of persecution in that age, and some succeeding. *Sect.* 3.

Also it appears by the multitude of Church-Officers, Elders, Prophets and Teachers that were in each of them, which could not busie themselvs in one Congregation, and sure they were not idle in those days. Also by the variety of languages, especially at *Jerusalem*, Act. 2. 5. 8. *&c.* See these and other arguments of this nature more fully explained, and more particularly proved and applied in *Jus Div. part.* 2. *chap.* 13.

And if these Churches were such (as in all rational probability they were) then that position, That there are no other Ecclesiasticall societies instituted by Christ, but particular Congregational Churches, will not hold good; and the Basis of the Congregational way wil fail, and the partition wall that seemeth thereby to be between them and the Presbyterians, must fall down.

And this unity of these Churches was not a spiritual unity in regard of saving grace, for all the members had not that; nor in regard of judgment, belief, heart and way, for that was common to all the Christians in the world: but a politicall union by an especial Ecclesiasticall obligation together (though we find no mention of any explicit Covenant, as the constituent form of the particular Churches) nor onely in regard of the administration of Word, Sacraments and Prayer, for these

Chap. 7. were disperſed in their ſeveral Congregations, and could not be jointly together in regard of their multitudes. Neither were they one in reference to the Apoſtles general power and office onely, they being univerſal Paſtors, for ſo the univerſal Church over the whole world was one; but in regard of the common Presbyterie whereby they were governed conſtantly, and the Apoſtles themſelvs being in theſe ſeveral Churches did act as co-Presbyters with their Elders, and ſo they call themſelves Elders, 1 *Pet.* 5 1. and *Joh.* 2. And though indeed it cannot be peremptorily affirmed, that theſe Presbyterial Churches had their ſeveral Elders fixed to their ſeveral Congregations; yet that (as I conceive) varies not the queſtion at all. And yet it is very probable that the Elders in thoſe cities did divide thoſe cities between them, for particular teaching and inſpection of manners, to avoid confuſion, and for a better means of converſion and edification of the whole, that the members and others might the better know where they ſhould be baptized, taught and inſtructed (ſo far I mean as the perſecutions and dangers of thoſe times would permit) and yet for more weighty matters of ordination, excommunication, or confuting any hereſies, or tranſacting any buſineſſe of general concerment they did meet together.

Now that theſe ſeveral Presbyterial Churches had each of them a common Presbytery ſet over them to govern in common, appears for *Jeruſalem*, by *Act.* 11.27,30. and *Act.* 15. 2. and at *Antioch*, by *Act.* 13. 1, 2, 3. with *Act.* 15, 35. and at *Epheſus* by *Act.* 20. 17, 28. and at *Corinth*, 1 *Cor.* 1.12. and 1 *Cor.* 4.15. and 14, 29. and at *Philippi*, Phil. 1. 1.

And not onely Scripture proves it in the practice, but right reaſon and neceſſitie requires that there ſhould be a combination of particular Congregations, for the attaining the end for which government was appointed, both becauſe there are many things that jointly concern many particular Congregations, and therefore it is fit they ſhould be tranſacted in common: as alſo ſome particular Congregations are too weak to perform ſome things that may concern themſelvs, as probation and ordination of their own Miniſters, and cenſuring of perſons of great external power, or civil dignity; the reſolving of difficult

cult controversies, and cases of conscience; the confuting of subtle and dangerous errors, and learned subtle hereticks. There may also be through mens weakness and corruption, male-administration or presumption thereof in a particular Congregation, which without combination and appeal cannot be remedied. There may also fall out a difference between the Congregation and their particular Presbytery, and then who shall decide it? yea, the very Presbytery in a Congregation may differ, and be equally divided among themselves, and who shall decide that difference? There may be some great difference between one Congregations and another Congregation, and they being equal in authority as Congregations are, *Par in Parem non habet imperium*, who then shall end these differences, if both be resolute, and will not yield each to other, or to the advice, counsel and perswasion of neighbour-Churches? Therefore it is necessary that there be an authoritative conjoyned Presbytery, wherein the whole hath power to regulate the parts; the greater part of the body to heal and help the lesse, either in keeping them from division, or to cure them of divisions, when they are risen. Sect. 2.

Somtime again many neighbour Congregations are scandalized by some notorious evil breaking out in one Congregation, or their members indangered by the evill example of som persons dwelling in one of the neighbour Congregations, and having recourse unto, and converse with the members of the rest, and haply that Congregation cannot, will not, or do not censure that offendour: shall there be no means to bring him to censure, and afford a remedy for the rest? Some heretick may indanger the members of diverse Congregations, and yet live but in one, and that one not able (haply) to grapple with him; or haply he be a fixed member of none (as may easily fall out, especially if Churches consisted only of gathered members, as some would have them) or one that shifteth up and down to avoid Congregational censure, how shall he be dealt withall, without combination of Churches?

Sometimes the offendor or scandalous person is a member of one Congregation, and the witnesses live in two or three neighbour Congregations, how shall this mans cause be brought

Chap. 7. to trial? The Elders of that Congregation where the accused person dwelleth, cannot authoritatively send for witnesses out of another, and if they will come voluntarily, they cannot (by our Laws) safely administer an oath unto them: neither can the Elders where the witnesses dwell, send for the accused person authoritatively, nor censure him if he will come voluntarily. And yet many such like cases may, and will fall out. If all civill causes were confined to the trial of the chief men in the severall Parishes, we should soon finde the difficulty, disability, mischief, and impossibility thereof, and the case is the same for Ecclesiasticall causes, for ought I know. "There is no "way (saith M. *Rutherford*) to reduce or judge scandalous, "dissenting Elders without there be a combination; for they "will not censure themselves, and the people cannot. *Peaceab. "Plea.* 191. But (saith he) the spirits of the Prophets must "be judged by the Prophets, 1 *Cor.* 14.39. And otherwise we "must leave all scandalous Elders to the immediate judgment "of Christ.

Sect. 3. But still there remaineth a greater Querie about *Synods* consisting of delegated Officers of particular Churches, which because they are most properly *Ecclesiæ ortæ*, I shall say the lesse of them, as being not so pertinent to my question, it being about the whole Church, consisting of both Officers and private members respectively. Concerning *Syneds* and the *subordination* of the particular Churches unto them, diverse have written so fully, learnedly, and punctually, that I shall refer the reader to them. See M. *Paget in his defence of Church-government*, par. 2. *and of the power of Classes and Synods*, ch. 6. And Mr. *Gillespies Assertion of the government of the Church of Scotland.* And *the four Leyden Professors, Synopf. purior. Theolog. disp.* 49. *The advice of our Reverend Assembly concerning a Confession of faith, and a form of Church-government.* And *Jus Divinum by the London Ministers.* And M. *Parkers Polit. Eccl.*

The nature of *Synods* is all one, whether they be Provinciall, Nationall, or Oecumenicall, and they only differ as greater or lesse, but their power in reference to their precincts, and delegation is alike. They differ from Presbyteries called *Classes*, because the Provinciall is constituted only of certain delegated members

members from the classical Presbyteries of the same Province: Sect. 3.
the *National* of delegated members from the Provincial Synods: and the Oecumenical of delegated members from the National Synods: whereas the *Classis* is constituted of the Elders of the particular Congregations combined together. The *Classes* are more frequent, constant, and ordinary in their meetings, the other more rare and extraordinary. The power of *Synods* is not at all civil, but Ecclesiastical, neither is it destructive to the power of Classes, or single Congregations, but perfective and conservative. They are not infallible, but may err as well as a Classis, or single Eldership, yet are not so subject thereto, because in the multitude of Counsellours there is safety, and they consist of more choice able men, and not so liable to personal prejudice against the accused, nor likely to be swaied by fear, or favour, or sinister respects. Their power is not meerly consultatory and suasive, but authoritative, and to be submitted unto by those for whom their delegation is, so farr as their acts are according to the Word of God, *In Synodo est authoritatis apex, totius Ecclesiæ unitas, ordinis firmamentum*, Leid. profes. de concil. If it be no more but cosultatory and suasive, that is no more then a few private men may do; yea, one man or woman may counsel, advise and perswade. By M. *Ellis*'s opinion Councils and Synods being void of all authority, are but as a company of private Christians met together to advise one with another how to act in their own Congregations, where onely (saith he) they are in office: it may be an act of those that are in office, but not as Officers; so that in that act they are to be considered as private members, who by such consultation take or give private advice how to act as officers, where they are Officers. Which is no otherwise then if in these times of trouble and danger, a company of peti-constables should meet occasionally, or by appointment together at a market-town, and there consult together how to act most commodiously and uniformly in their several Parishes, in the pressing of Souldiers, or gathering Assessments: or a company of Mayors of several Corporations should meet by appointment at *London*, and there advise together, how to order their several Corporations. So that a *Synod* whether *Provincial*, *National*,

Chap. 7. *National*, or *Oecumenical*, can have no power to ſummon any heretick or ſcandalous perſon, and if any ſuch ſhould voluntarily come before them, or be brought before them by the civil Magiſtrate, that ſhould before their faces blaſpheme the whole *Trinity*, or be convicted of *Sodomy*; yea, though any of their own members ſhould curſe God himſelf, or be convicted of a preſent act of *Whoredom*, or of *Sorcery*, they have no power to cenſure him Eccleſiaſtically, but fraternally admoniſh him, and ſend him back to his own Congregation to be cenſured, and they themſelves onely go thither as witneſſes againſt him, becauſe they are there (by this opinion) out of office, and all cenſures belong to the particular Elderſhips, as particular. But ſuppoſe now this heretick or ſcandalous perſon being departed (haply) from the Congregation where formerly he lived, or that Congregation being diſſolved be a fixed member of no Congregation (as ten thouſands of viſible Chriſtians, *i. e.* that have received the doctrine of Chriſt, and are under the ſeal of Baptiſm, may be, if particular Churches conſiſt onely of ſuch as can give evidence of the work of true grace in themſelves) ſhall he remain an entitive member of Chriſts viſible kingdom, a gangrened limb, a rebel and traitour under the name and notion of a ſubject, and infect the reſt of the body, and there be no remedy?

Sect. 4. But as the ſubject matters that *Synods* have to deal with are of three ſorts, ſo their power and the acts of it which they put forth are of three ſorts likewiſe. Firſt, they are to act in reference to matters of faith, *i. e.* doctrines to be believed and imbraced, and of divine worſhip, *i. e.* duties of worſhip to be performed unto God: not to coin or frame, or adde any new articles of faith, or new acts of worſhip, or alter any that God hath inſtituted: but to explain, prove and apply thoſe Articles of faith, and rules of worſhip laid down in the Word, and to confute and declare againſt the contrary errours, hereſies, and corruptions; and the power they exert herein is called *dogmaticall*. Secondly, they are to act in reference to externall order and polity in matters prudentiall and circumſtantiall, which are determinable by the true light of nature, right, reaſon, and generall rules in the Scripture: to ſet things in order, that all things

things may be done uniformly, decently, and in order; and the power they exert herein is called *diatactical*. Thirdly, they are *Sect.* 4. to act in reference to errour, hereſie, ſchiſm, obſtinacy, contempt and ſcandal, and to repreſſe them, and to cenſure ſuch perſons as are guilty of any of them, and are referred over to them: and the power they exert herein is called *critical*.

This is none other power then the particular Elderſhips in their ſeveral Congregations or Claſſes may exert in their ſphere and precincts, with ſubmiſſion to the ſuperiour Aſſemblies, and all muſt be according to the Word of God. As in the natural body God hath ſet ſeveral ſenſes to act upon the ſeveral ſenſible objects; viſible, audible, tactile, &c. and ſeveral faculties in reference to truth and falſhood, good and evil, to diſcern and embrace the one, and avoid the other: So in the the body Eccleſiaſtical hath he ſet ſeveral powers in the organs thereof to act diverſly, according to the occurrent objects and incidents in the Church, both in the particular Congregations for the good of them, and in greater parts of the body for the good of them, and in the whole if convenible, for the good of that: but becauſe remote parts cannot meet perſonally and generally in all their Officers, therefore that trouble and confuſion is avoided by delegation of particular elected choice officers, and is but occaſionally, and *pro tempore*.

A ground and pattern of a *Synod* is laid down, *Act.* 15. and 16 which is acknowledged to be a *Synod*, and warrant for a Synod by reverend M. *Cotton* in his *Keys of the Kingdom of heaven*, cha. 6. And is called an Oecumenical Council by *Chamier in Panſtrat. Tom.* 2. *lib.* 10. *cap.* 8. *ſect.* 2. and *Whitak.* cont. qu. 6. And generally by our Proteſtant Divines. And is abundantly proved and explained by the London Miniſters in their *Jus Divinum*, par. 2. chap. 14. and 15. to which I refer the reader for ſatisfaction.

The occaſion of that *Synod* was an errour broached at *Antioch*, and neighbour-Churches, to enforce the obſervation of the ceremonial Law by all Chriſtians, and this was promoted by lying, as if they were ſent by the Apoſtles and Elders at *Jeruſalem* to preach this doctrine. Hereby the Churches were much troubled, and in danger to bee ſubverted in their ſouls. This could not be ſuppreſſed by the diſputes of *Barnabas* and

*Paul*s.

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Paul: hereupon the Elders of *Antioch* decreed and ordained (ἔταξαν) that *Paul* and *Barnabas*, and some others, should go up to the *Apostles and Elders at Jerusalem* about this question, and they submitted to this order, there was an authoritative mission, and probably members were also sent from *Syria* and *Cilicia*, for they were involved in the same danger, by the same persons, *Act.* 15. 23, 24. 41. But if there were delegates but from two Churches, it will justifie delegates from ten or twenty.

And as the Church of *Antioch* did not send *Paul* and *Barnabas* as extraordinary and infallible and authentical Oracles of God, as M. *Cotton* noteth, for then what need the advice and help of Elders that were below them, being but ordinary and particular Officers of *Jerusalem*? But as wise and holy guides of the Church, who might not only relieve them by some wise counsel and holy order, but also set a precedent to succeeding ages, how errours and dissentions in Churches might be removed and healed. And with *Paul* and *Barnabas* they joyned others *messengers* in the same commission. So when this *Synod* was met, the Apostles acted not by their Apostolical, infalible, transcendent power, or by immediate inspiration, as in the penning of the Scripture; but the matters were carried on in an ordinary Synodal way by disputes and discourses, they deliberated about the true state of the question, and the remedy thereof, and after deliberation and disputes, they decisively conclude and determine the matter, and put forth all the three fore-named powers. First, they exert their *dogmatick* power in confuting of the heresie, and in vindication of the truth of justification by faith, without the works of the law: and their *critical* power in branding the false teachers with the infamous brand of troublers of the Church, and subverters of souls, and of belyers of the Apostles and Elders of *Jerusalem*: and their *diatactick* power in ordering and framing practicall rules or constitutions for the healing of the scandal. They passed τὰ δόγματα κεκριμένα *Act.* 16. 4. they imposed them, for they are said ἐπιθεῖναι *Act.* 15. 28. 29. yet were not all the things they imposed necessary in themselves, as abstaining from things strangled and from blood: they are called necessary not *intrinsecally*, for then they

they are so to us but for that time, because those things were so odious to the Jews, who could not be so suddenly brought from all ceremonies. *Sect.* 5.

It is true our Divines in their writings against the Papists do cry down the infallibility of Councells, and the over-high esteem they had of them, and the injurious and sinfull decree of their Popish Councels, but they honour the generall Councels, and account *Synods* an Ordinance of God. *Calv. Inst. lib.* 4 *cap.* 9. *sect.* 13. saith. "*Nos certè libenter concedimus, siqua de dog-*
"*mate incidat disceptatio, nullum esse nec melius nec certius remedium,*
"*quàm si verorum Episcoporum Synodus conveniat, ubi controversum*
"*dogma excutiatur. Multò enim plus ponderis habebit ejusmodi de-*
"*finitio in quam communiter Ecclesiarum pastores, invocato Christi*
"*Spiritu, consenserint, quàm,* &c.

Whitak. de consiliis cap. 2. not only alloweth but commendeth *Synods* and Councells from the necessity and utility of them, and marvelleth that *Nazianzen* should say he never saw a good end of a *Synod*, alledging the good end and profit of the Councell of *Nice*. And citeth *Augustine* in *Ep.* 118. *Conciliorum in Ecclesia Dei saluberrimam authoritatem esse.* And addeth further, *Etsi Concilia non sunt simpliciter & absolutè necessaria, tamen multùm conferunt, & valdè utilia sunt, idque propter multas causas.* And then reckons up the causes. And divideth *Synods* in τόπικας & διαφόρους. And bringeth *Act.* 15. for an example and warrant of them.

And *Chamier* in his *Panstrat. tom.* 2. *lib.* 10. *cap.* 8. *De omnium toto orbe Ecclesiarum politia,* sheweth the lawfulnesse and use of *Synods*. And *lib.* 5. saith, *Ad Synodos convocatos fuisse atque admissos omnes Episcopos nemo dubitat, sedisseque judices, suo jure, prout fieri solet in Aristocratia.* And M. *Parker in Polit. Eccl. l.* 3. *p.* 355. saith, *Fundatur hæc progressio a Presbyterio ad Classem, a Classi ad Synodum, in instituto Christi,* Mat. 18. 17. *ex proportione.* And *p.* 123. he foundeth them upon the same Scripture, *Per gradationem ratiocinandi*: a little after he saith they follow from that place, *per sequelam ratiocinandi, & per consequentiam.* Innumerable might be the citations of Protestant Divines in this kind.

It is confest, that particular Churches are endued with the power *Sect.* 5.

Chap. 7. power of dicipline within themſelves, if the matter doth particularly and peculiarly concern themſelves, and none others: or if there be no others that can joyn with them, they may do much alone, but that caſe is extraordinary.

It is conteſt alſo that every ſingle Congregation is equal in power to any other ſingle Congregation, conſidered as a Church, onely one may be greater and purer then another, and furniſhed with more and more able officers. And therefore how one ſifter Church by it's ſingle power can non-communion another, that is of equal power with it, I know not, for it is a cenſure, and no leſſe then a vertual excomunication: and the other Church hath as much power to non-communion them, and ſo there is a principle laid of perpetual and frequent diviſion, and ſplitting a ſunder of Chriſts political body and kingdom. Such a principle in a Common-wealth between Town and Town in civil affairs would be very dangerous, and bring deadly feuds and civil wars, and at laſt ruine to the whole.

And though there be a ſubordination of particular Churches to greater Aſſemblies, yet it is not abſolute and arbitrary, but in the Lord: alſo it is a coordination, becauſe the Officers of the particular Congregations are there, and help to conſtitute the *Claſſis*, or if it be a *Synod* they are vertually there by their delegates or Commiſſioners, as the Counties and Corporations are in a Parlament.

The ſubordination of particular Congregations to greater Aſſemblies, conſiſting ſo of members taken out of the particular Congregations, and the authoritative power and Eccleſiaſtical juriſdiction of thoſe greater Aſſemblies over them appears, becauſe wee ſee the Church of *Antioch* was ſubordinate to the Synod at *Jeruſalem*, Act. 15. Alſo Chriſt's direction to deal with an offending brother, *Mat.* 18. aſcends by degrees from private admonition to admonition before two or three, and from them if he amend not, to the Church: but what if the greater number of a Church, or ſuppoſe a whole Church offend? by the ſame rule of proportion they are to be brought before a higher Aſſembly, elſe no remedy can be had for offending Congregations, as well as offending perſons. But neighbour-Congregations or particular perſons may be offended by a neighbour

bour Church, and there is no reason that that Church should be partee and judge also in their own case; and therefore it is requisite that there should be a greater combined Assembly to complain unto. Sect. 5.

And as the unity of the whol visible Church and political Kingdom of Christ requires this, as the *London-Ministers* have well noted, wherein all things are to be managed as between members and fellow-subjects, and the greater part in coordination to rule the lesse in the Lord, and the whole the parts: so also there is the same necessity of *Synods* as of Classical combinations, and otherwise there will be irremediable difficulties.

Also we may observe the like subordination and appeals in the Jewish Church: the several Synagogues were subordinate to the great Assembly at *Jerusalem*, and had their appeals thither in greater causes, *Deut.* 17. 8, 12. 2 *Chron.* 19. 8. 11. *Exo.* 18. 32, 26. And this could not be a ceremonial Law, for it did typifie nothing. The appeals were not to the high Priest, typifying Christ, but to their highest Court: and though it were judicial to them, yet the equity of it remains, and so far as it was grounded on common right it is moral. Now the like difficulties and dangers that occasioned that Law then, remain still as great among us, and ever will. And it is observable that this thing was not learned by *Moses* in the pattern shewed him in the Mount, but was taught by the light of nature to *Jethro*, and by him was given in advice to *Moses*, Exo. 18. 22. and afterwards was approved by God, as beeing according to right reason, and a thing common to all societies as societies, not Ecclesiastical onely, and not a positive Law onely, but dictated by the light of nature, right reason and necessity, and therefore is practised in all ages, nations, armies and societies, though not in every particular circumstance. And therefore except it were forbidden, or some other way instituted to avoid those difficulties and dangers that will arise, it ought to be in use also in the Church under the Gospel, as well as summoning, convening in fitting times and places, and a moderatour or chair-man, and silence, obedience and respect, and due order in proceedings according to allegation and probation, which are things com-

mon to all Judicatories, as Judicatories. And surely God would
Chap. 7. not have Christians under the Gospel under a more grievous yoke, and irremediable inconveniences then the Jewish Church, that if any of them be oppressed by the ignorance, or ill will of their Elders, they shall have no relief.

Sect. 6. *Obj.* If there be appeals from one Presbytery to another that is higher, then must there be two kindes of Presbyteries, and two kinds of Presbyters; but the Scripture speaks but of one, and giveth no rules for any Presbyteries, but one. Indeed in Universities the same men may be heads of the Colleges respectively, and heads of the Universitie also; but there are differing and distinguishing names, relations, and Statutes; but it is not so for Elders of particular Congregations to be Elders of Classes and *Synods, &c.*

Answ. The Church is but one visible, political Kingdom of Christ, made up by the collection and aggregation of all visible beleevers, who are called into an unity of Covenant, and laws, and way: and *all* the Ministers and Officers of the Church are given to the whole primarily, for the gathering and edifying of it, and they are all to teach and rule, and performe all their administrations respectively, with reference to, and the best advantage of the whole. And they did serve the whole as one actually when they were convenible, but their number encreasing they divided into several companies, for their better ordering, edification and encrease: and therefore the instance is not parallel, for the office of the Ministers is first to the whole, and the Charter and Statutes of the whole and every particular Church are but one: and therefore the Ministers though they ordinarily act in their particular Congregations, as it were in their particular Colleges, being called by them to take the immediate, constant, particular inspection of them, yet can they exercise their general office when and whersoever they have a call thereunto. Now this call is not that which giveth them their office, but is *proximum fundamentum exercitij* only. Neither is the particular Congregation the adequate correlate to an Elder, for it doth not *mutuò ponere & tollere*, but the Church-Catholick only. But of this see more in the 2d question. S. 4.

But

But against this M. *Ellis vind.* 40. brings an Objection which he ushers in with a *Let it be observed by all sorts*, "By this "means (saith he) the power being given not to any one "Church, but to the whole Church as one body, and not "to the members with the Officers, but to the Officers on- "ly, there is derived a very transcendent power and autho- "rity upon every particular Minister, more then any Parla- "ment man hath, yea, more then a King, who is limited to his "dominion. *Sect.* 6.

But I answer, that the Presbyterians acknowledge that power of government is given immediately to every Congregational Eldership, or at least to such a College of Elders as may frequently and constantly meet and rule in common, as they did at *Jerusalem*, and it is not derived unto them by any superior authority on earth, by way of descention, except by a Ministerial investment by Ordination. And this power is to be constantly exerted for the actual, Ecclesiastical regiment of that Congregation, or those Congregations over whom those Elders are set in the Lord, yet with reference to the rest of the body, whereof they are but a parcel, and they may stand in need of the help of more Elders then their own, upon occasion.

It is true, government is not given to the members with the Officers, but to the Officers only: not to the body of the Congregations as the subject of it; either in whole or in part, as they are private members distinct from the Officers, much lesse are they the πρῶτον δέκτικον, or first receptacle thereof.

And for the inference hence of such a transcendent power and authority upon every particular Minister more then a Parlament man or a King. I suppose M. *Ellis* is not ignorant that the office of every particular Minister in his Congregation giveth him authority to do more in administering God's Ordinances, (as authoritative preaching, and administering the seals of the Covenant, and the Officers in administering spiritual censures) then a Parlament-man or a King can do. Remember *Uzziahs* example. And yet in all civil affairs they are as dutiful subjects as any else, and as much subject to civil authority. Because the *Priests* and *Levites* were in the matters of God

Chap. 7. set over all *Israel*, will it therefore follow that the meaneſt *Levite* was greater then the *Nobles*, *Princes* and *Kings* of *Iſrael*? Indeed the meaneſt *Prieſt* might offer ſacrifice, which the *King* could not do, but this was no diſparagement to the *Nobles*, or to the *King*. No more then it is to them that the meaneſt *Phyſician* may adminiſter phyſick *virtute officij*, and the meaneſt *Pilot* guide the Ship, which the greateſt Princes may not doe. The office and power and honour that belong thereto is of another kind, then Parlaments and Kings, it is not civil but ſpiritual. You know Gods Miniſters have power to *baptize Parlament men*, *Nobles* and *Kings*, and their children, and to give them the Lords Supper, and to teach, admoniſh, reprove, and from God to threaten and denounce judgments againſt them, even eternal deſtruction, if they goe on in ſinful courſes. They do doctrinally bind and looſe *Princes*, and their whole Kingdoms, and the whole world, as occaſion ſerveth. and can any man ſay that the greateſt men are by their greatneſſe free from Church-cenſures, if they be notoriouſlly vile? and yet none can impoſe them but Eccleſiaſtical Officers. Suppoſe divers Parlament men or Noble men, yea, a King himſelfe were members of a Congregaional Independent Church, would not the Officers of that Congregation account it their duty to adminiſter all Gods Ordinances to them, as occaſion requires, yea, the Ordinances of diſcipline and cenſures, if there be juſt cauſe?

Sir, would you now be willing to have a retortion of your own kind? with a *Let it be obſerved by all ſorts*, that by the Independent way power is given to 2. or 3. Officers in a Congregation (or as others of them ſay, if the particular Congregation joyn) to cenſure, yea, excommunicate *Parlament men*, *Nobles and Kings*, if they judge there be cauſe, and all the Churches in the world ſhall have no power to relieve them, except that Congregation, or thoſe Elders pleaſe.

"It makes (ſaith M. *Ellis*) every Miniſter one of the ſtand-
"ing Officers of the Chriſtian world, to whom with his col-
"legues (not ſeveral and by diſtribution, but joyntly and as one
"body) is committed the government of the whole Chriſtian
"world, and managing the affairs of the ſon of God throughout

"the

"the face of the earth. And this is marked with (") as if these Sect. 6.
were the very words of the Presbyterians, which are but his own paraphrase and collection, and not their sense, much lesse their words.

But I answer, Every Ministers office is habitually indefinite, but he is not actually a standing Officer of the Christian world. But as a *Physician* by his calling, profession and license, is a *Physician* to the whole world habitually, and may act upon the bodies, and about the lives of men, of what nation soever, where and when he hath a call. And as a *Lawyer* is a *Lawyer* to the whole Kingdome, and hath power by his call to the bar to deal about any mans case or estate (so far as the Law alloweth, and his calling serveth) where and when he is required, and yet these are but professions, not offices, which would make the habituall power haply more reducible into act, upon a lawfull call: but Christs Ministers have an indefinite habituall office, beyond their particular Congregations, yet in regard of exerting and constant exercise thereof, it is distributively over their own flocks, which are as their constant Patients and Clients, but if there be necessity, just occasion, and a call to be helpfull to any others jointly with them that have the same office, they may exercise their power in any part of the whole body.

"And so (saith M. *Ellis*) he is one of Christs vicars generall "(and not particular only, which I acknowledge every Minister "to be in his place) *magnum* surely *& memorabile nomen.* But this is but *magnum & memorabile scomma*, and so I passe it by. M. *Ellis* knows that this power though habitually it belongeth to the office, and so to the person that hath that office, yet is not drawn forth in a generall Councel for the actuall, immediate service of the whole Church, once in many hundred years: and divers generations of Ministers die, and it is not called forth in their ages; and when it is, they are usually the most able and eminent persons that have that call; and not one of many hundreds of them neither, therefore that scoff might well have been spared.

But he confesseth every particular Minister in his place to bee Christs Vicar (as he terms him) *i. e.* to act *vice Christi*, and all

Chap. 7. all distributively to be Christs Vicars generall. I see he is not sublimated so high (as some are) as to make the Ministers to be the Vicars or Stewards of the Congregation, and to carry their keys for them. But can they act *vice Christi* no where else? in whose name doe they preach, baptize, administer the Lords Supper, and blesse the people, when they act abroad occasionally? This ariseth from that principle) disclaimed in all former ages of the Church) that a Minister is a Minister, but in his own Congregation, and out of office to the Church besides.

Sect 7. But *M. Elis* hath another Objection against it, *viz.* "If it "be so (saith he) great reason it is that the Church of the "whole world should choose these universall Officers, and so "the Church of a Nation the Nationall Officers, *&c.* by whom "they are to be governed in that which is dearest and of high-"est moment, *viz.* the precious soul, or else their condition is "most sad.

Answ. Is there not the same reason that the whole world should have a hand in the choice of every Physician? and the whole Kingdome of every Lawyer? And by the same reason it will follow, that the whole Christian world should have a consent in the admitting of every member of the Church, seeing they be members not of the particular Congregation onely, into which by particular association they are admitted, but of the whole Church-Catholick visible. But as every Minister is entrusted with the admitting of members into the whole, and every Eldership with calling out of the whole: so may every conjoined Presbytery be also with the admittance of an Officer. It is impossible that the whole Church should meet about admittance either of members or Officers, but the particular parts are entrusted in the places where they live: and if any man or woman can give in any just exception against either member or Minister, that is to be admitted, it shall debar their admission, or procure an ejection.

The new *Jerusalem* Rev. 21. is said to have 12. gates, and there was an admission into the whole city by every gate: so is there admission into the whole Church by baptism in every Congregation. The Temple spoken of in *Ezek.* 40. &c. is conceived

ceived to typifie the Evangelical Church in general, and the several chambers the particular Congregations: now as those that were admitted into any chamber had thereby admission into the whole house, so they that are admitted in any Congregation, are admitted into the whole Church. And though the admission of particular Officers or members is not done *interventu totius Ecclesiæ*, yet it is done *intuitu totius Ecclesiæ*, with reference and respect had to the whole. Sect. 7.

But secondly I answer, That when that habitual power is drawn into act in a particular Congregation, as their particular Minister, then that Congregation meets to give him a call: and if an unworthy, unskilful man get into the profession of Physick or Law, for all his habitual power by license, he may have patients and clients few enough to call his power into act: the like may be said of an unworthy Minister, if Churches have their right of calling or approving their Ministers. Or if there be a call to act in a *Synod*, so great a part of the Church as the *Synod* extends unto, have a hand to call to that action. Indeed in a *Classis* the whole vicinity of Officers may meet personally by their actuall combination, but if it be a *Provinciall Synod*, every *Classis* in the Province chooseth the members thereof severally: if in a *National Synod* every Province chooseth and calleth the members thereof, and so there is a call of the whole Kingdom: and if it be a generall Council of the whole Church, all the Christian Nations elect and call the members thereof respectively: and so this sadnesse he speaks of is salved.

"And for unworthy persons intruding into the Church by a "little learning, to live idlely on the sweat and coll of others, "or that shall have a friend, patron, or purse to make one, and "so come into the Ministery and a living; which (saith he) is "the Kings road in some Churches: the Presbyterians abhor it "as much as he.

"But such an one (saith he) shall become a Parlament man, "and joint governour of the whole Church on earth, by whose "one vote all the liberties and truth of religion in them may be "destroyed. This is another scoff, in calling every Minister, though unworthily crept in, a Parlament man, and joint governour of the whole Church on earth.

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But Sir, your passions make you forget your self much. It is not to be actually such a Parlament-man and joint-governour, but habitually capable to be occasionally chosen *pro tempore*, into a *Provincial*, *National*, or *Oecumenical* Council. And is it not as great danger in a kingdom, that any man, though of never so mean breeding, or vicious life, if he get wealth or honour by hook or crook, shall be capable to be chosen a Parlament-man, and by his Vote (onely, as it may be) all the civil liberties of a kingdom may be destroied? Any Gentleman or Knight though he hath not an habituality, yet hath a potentiality to be a Parlament-man, which is reducible into act as well as if it were an habituality. And proportionably there are fourty, nay five hundred Gentlemen chosen to be members of Parlaments, for one Minister chosen to be a member of an *Oecumenical* Council.

"A glimpse whereof (saith he) we have seen in the Convo-"cations or Synods in our own Nations. But when did M. *Ellis* "see a Presbyterial Convocation or Synod in our own Nation? Prelatical Convocations and Synods indeed we have seen and felt, but no Presbyterial ones. And therefore his second sadnesse might have been spared.

"O but none (saith he) attains the honour of being an univer-"sal Officer, a Parlament-man, but by the consent (formal or "virtual) of all or the major part of them. And therefore the "condition of the Church is more sad then the condition of men "in their civil liberties in this kingdom.

Answ. I pray wherein? For as the free-holders in the kingdom choose Parlament-men for themselvs, their wives, children, and servants, and all the copie-holders, and meaner poor people in their several Counties, which are farr the greater number: so the Ministers and Elders, whom the Congregations have chosen and entrusted over them in the Lord, do formally or virtually choose all the members of *Provincial*, *National*, and *Oecumenical Synods* and *Councils*. And if the Laws of the Kingdom would bear it (haply) it would be as commodious (if not more) if a prim: man or two in every Town had the power to meet and elect a Parlament-man or two for the whole County.

"O

"O but no such agreement hath been made (no not tacitely) Sect. 8.
"by the Church-Catholick, nor no such institution of Christ
"hath appeared yet.

Answ. We finde a pattern of a *Synod* in *Act.* 15. consisting of delegated members, with formall disputes and decrees, not of the Apostles onely but the Elders also. And if one Church may delegate and send to a Synod, then may another, yea, twenty.

And we finde that the Churches did then submit unto them, to their great profit, *Act.* 15. 31. And the Churches formerly have agreed unto, honoured, and submitted unto Councils, and received much good by them; especially the first and general Council of *Nice*, &c. And indeed the choice and sending of members to make up Synods, is more then a tacite agreement to them, as well as the choice of Parlament men is a virtual agreement, and promise of submission to the Parlament.

Objection. But if the Ministers be Pastors to the whole Church, Sect. 8.
then the whole is to honour them, and contribute towards their maintenance, because they serve the whole, ordinarily in their own Congregations, and occasionally by preaching and ruling in Classes and Synods, for it is due from them that are taught and ruled, *Gal.* 6. 6. 1 *Tim.* 5. 17.

Answ. That all men are bound to honour all the Ministers for their office and works sake, is true; though they cannot actually apply and give testimonies of that honour, but to such as they know. But for maintenance, the people over whom the Minister hath the particular inspection, and among whom hee doth assiduously labour, are ordinarily to afford it, being the persons that actually partake of his continuall labours, and it is the most convenient way of certain and speedy raising of it, as the *Levites* had maintenance from the severall places where they dwelt, both cities and gleabs, and other comings in. *Micah* giveth a stipend to *Jonathan* the *Levite*, his diet and apparell, *Judg.* 17. 10. It is like the Elders of *Jerusalem* were maintained by the Church of *Jerusalem*, but whether it was collected in the particular meeting-houses for such as did labour there particularly, or put into one stock for the maintenance

Chap. 7. nance of their whole Eldership, I know not.

But suppose one able man will maintain a Minister for the whole Congregation, or a Lecturer or Minister in another Congregation, or the State shall maintain a Minister in a Congregation, is that Congregation bound to afford him a second honourable maintenance? Or suppose a Combination of Ministers having sufficient maintenance from their severall Congregations will join together, and maintain a Lecture freely, may not the people hear them, because they do not maintain them? I fear you will finde but few Congregations will make that scruple.

Obj. But the Ministers perform not their whole office to the Congregation that maintains them, but part of it to the *Classis*, and part to the *Provincial* or *National* Churches, and part to the Catholick Church.

Answ. A particular Eldership perform their whole office to their own Congregation, which concerneth their Congregation only, as far as they are able. But in some things the particular Congregation stands in need of the help of other Elders, as in male-administration, and matters of more weight; and there be matters of more general concernment then can be transacted in one single Eldership, and other Congregations likewise may stand in need of the help of their Eldership in the like cases: and so the partitular Congregation is not hindred but helped by combination. And even in their greater Presbyteries they serve their own Congregations also, as well as in their own Congregations they serve the Church-Catholick, in admitting members in, and casting them out that are scandalous, and in feeding, nourishing, and governing the members thereof, in their own Congregations.

Ob. But this will be too great a burthen for Ministers to meddle in the affairs of many Congregations, who will have work enough in their own.

Ans. As they shall afford help to others, so they shall receive help for their own Congregation from others with whom they are combined. But what greater burthen will it be to do it in an authoritative way, more then in a charitative? and yet that our brethren will allow.

Object.

Object. But then the Ministers exercise rule where they do not ordinarily preach, and so the keys are not commensurable. *Sect.* 9.

Answ. The keys are commensurable, though the exercise of them be not always commensurable. Neither is a Minister bound always to put forth the exercise of every key, where he puts forth one. A man may preach where he administreth no Sacraments. *Paul* preached much at *Corinth*, but was not bound to baptize there: though no doubt hee converted many, yet he baptized but few, 1 *Cor.* 1. Christ himself preached much, but baptized not, *John* 4. 2. *Peter* preached to *Cornelius* and his company, but baptized them not: it is said he commanded them to be baptized. And the Apostles usually carried about with them a Minister to baptize those whom they converted; as shall be shewed more in the second question.

A man may administer Sacraments where he preacheth not, as the Apostles baptized, but Christ only preached there. And he that baptized *Cornelius* and his company, did not preach unto them, but *Peter* only preached. We read not that the ὑπηρέτης or Minister, which *Paul* and *Barnabas* carried about with them, did preach.

A Minister may both preach and administer Sacraments where he rules not, As *Philip* to the *Eunuch*, the Apostles and the seventy in Christs time: and Ministers that preach abroad in a journey, or at a Lecture.

Also a Minister may rule where he neither preacheth nor administreth any Sacraments: for all the Elders in *Jerusalem* ruled in common; but preached and administred Sacraments from house to house, and could not preach to every Congregation whom they ruled. Also the Elders at *Jerusalem*, *Act.* 15. did exercise discipline in making decrees for *Antioch*, *Syria*, and *Cilicia*, where they preached not.

Objection. This formerly was a grand Objection against the Bishops; that they undertook to rule where they preached not. *Sect.* 9.

Answ. The exceptions against the Bishops, were first, That they or most of them arrogated that power of rule to themselves

Chap. 7. selves upon a wrong ground, *viz.* not as Presbyters, but as men of a superiour order and office, *viz.* of being Bishops, and so above Presbyters even Pastors of Pastors. Secondly, They challenged that to be due to one that belonged to a Colledge or Eldership, or combination of Elders. Thirdly, they robb'd the people and Pastors of their liberty and power: for they did not associate Congregations with them, but subdued them unto them. They were not mutually subject to Presbyteries, but made the Presbyteries subject to themselves. They did not carry things in way of consociation and confederacy as *inter Pares*, but as Lords both of Ministers and people. They took the whole Diocess to be their actual cure, and all Ministers were but their Curates. They forced men to bring in presentments to them and their delegates, which concerned the particular Congregations onely, and ought and might have been transacted there. But it was not for exercising an act of discipline meerly where they did not preach, but because it was not on a right ground, nor in a right way. See these things noted by the Assembly in their answer to their dissenting brethren *pag.* 11.

Objection. If there be superiour and more generall Assemblies, and appeals unto them, then great and stubborn persons will never be brought to censure, for they will appeal higher and higher, even to a general Council, which haply will not convene in their life time.

Answ. The Officers of the particular Congregation have power to inflict the censure, if they find just cause, and that censure remaineth on them, nowithstanding their appeal, untill their cause be heard in a greater Assembly, and if it then be found to be just, they confirm it, and leave it upon them, if unjust, they ought to relieve them.

Object. If appeals be admitted to greater Assemblies, as Provinciall, Nationall, and much more Oecumenicall Councils, it will occasion much trouble and charge to the party grieved, and to the witnesses and prosecutors to go so far to bring their causes to triall. This Objection or to this purpose M. *Ellis* maketh, *vind. p.* 16.

Answ. That may be prevented by stating the question in difference,

rence, and putting it *inter controversias juris*, and so it may be determined indefinitely: and the matter of fact may be proceeded in accordingly in the particular Congregation or Classis, in application to the particular persons, *secundùm allegata & probata*. *Sect.* 10.

Obj. But if appeals be admitted from the Congregational Eldership, because they may err, the same danger will lie against Classes, Synods and Councils, for they may err also, and by the same reason a man may appeal from a general Council, for that may err.

Answ. The appealing from the particular Eldership to superiour Assemblies, is not because they are infallible, and cannot err, but because there is lesse danger of erring, and fewer temptations to err or be swaied, then in the particular Eldership. *In the multitude of Counsellors there is safety.* Many eies see more then a few: and those greater Assemblies consist of more choice eminent persons usually, then the particular Elderships. And they are freer from all suspition of personal grudge or animosities, and not so subject to fear of revenge from the censured person.

This liberty of appeals, as it is founded in the Law of nature, and seen by the light thereof, and in use in all Societies, and granted to the Jewish Church, and practised by the Church of *Antioch* in *Act.* 15. and in use antiently in the primitive times, *Providendum est ne innocens damnetur, ideò habeat potestatem is qui abjectus est ut Episcopos finitimos interpellet*, Conc. Sard. Can. 17. *&c.* So also it is in effect granted by the Apologists themselves, *Apol. Nar.* p. 21. "It is the most abhorrid maxime "that any religion hath ever made profession of, and therefore "of all other the most contradictory and dishonorable unto "that of Christianity, that a single and particular society of "men professing the name of Christ, and pretending to be endowed with a power from Christ to judge them that are of the "same body and society with themselves, should either arrogate to themselves an exemption from giving an account, or "being censurable to any other, either Christian Magistrate "above them, or neighbour-Churches about them. But what kind of account or censurableness they mean, I know not. *Sect.* 10.

But

Chap. 7. But as the censurableneſſe from the Chriſtian Magiſtrate above them muſt be meant of a judicial cenſure in his kinde, which is civil; ſo that from the neighbour-Churches about them ſhould be judicial alſo in their kinde, which is Eccleſiaſtical.

Object. But if general Councils be an Ordinance of God, and the ſupreme *Eccleſiaſtical* judicatory, it is a marvel that Chriſt ſhould ſuffer his Church to be ſo many hundred years without it; it ſhould then rather be a conſtant, ſtanding Court.

Anſ. It is not neceſſary that there ſhould be a ſtanding Court-Catholick, conſiſting of conſtant Officers of the Church-Catholick actually, as there is of particular Churches, but onely occaſionally *pro re nata*: for there is power put into particular Churches for the managing of their own affairs; and ſuch affairs as are of general concernment, and of greater weight then can be tranſacted in a particular Elderſhip, or Claſſis, or Provincial, or National Aſſembly, fall out very ſeldom. The Apoſtles themſelvs after their diſperſion kept no ſuch general ſtanding Court, much leſſe is it needful now. *Cogi Optimates non ſemper eſt neceſſe*, Chamier. *tom.* 2. *lib.* 10. *cap.* 8. *ſect.* 15, 16. where he anſwers this objection fully. A general Council ought to be (ſaith *Salmaſ.*) onely, *Quoties exigit cauſa communis*, &c. Apparat. 273. It is not *ad eſſe Eccleſiæ, nec ad benè eſſe Eccleſiæ, ſed ad optimum eſſe Eccleſiæ*, ſaith M. *Rutherford*. The Church of *Antioch* had once an occaſion of appeal to a *Synod* at *Jeruſalem*, but no ſuch cauſe of conſtant recourſe thither. This objection may be made as well about the Chriſtian Magiſtrate; ſeeing he is to be a nurſing father to the Church, and ſuch were promiſed by God, it may be marvelled that God ſhould let the Evangelical Church want them in the infancy of it for above 300 years: and many of the Emperours after they proved Chriſtians were waſters of the Church, and promoters of Arianiſm and Popery, and not nouriſhers of the Church. But we muſt not undertake to preſcribe God what is beſt. *Times and ſeaſons are in his hand*

Obj. If general Councils be the ſupreme Eccleſiaſtical Judicatories, then how dare any particular Churches, at moſt but (if) National,

National, abrogate and swear against the Ordinances and government established by the Catholick Church. And this Objection he bids me minde, *vin.* p. 56. I suppose he meant the Objection, in reference to the National Oath and Covenant against Arch-bishops, Bishops, *&c.* *Sect.* 10.

Answ. Although Councels are very reverend and to be submitted unto in the Lord, yet are they not infallible, but may erre; they are not *regula regulans*, but *regulata & regulanda*, and to be tried by the word of God, and if they speak not according to that, they are not to be obeyed. *Clavis errans non ligat.* Yet it is safer to be guided by a multitude of Counsellors in a great, yea, general Assembly, if it were rightly gathered, (which the Popish Councels were not) then to stand bound by two or there Elders in a particular Congregation without relief.

The doctrine of that famous Councel of *Nice*, and some others following, was sound, and we have not departed from them therein. And we know, that although many Councels were corrupt and not rightly chosen, nor acting uprightly according to the word, but guided by factions, and swayed by the Pope, and the best not infallible, yet the Scriptures are a constant, infallible rule to walk by. *Nec ego Nicenam Synodum tibi, nec tu mihi Ariminensem debes, tanquam præjudicaturus, objicere. Nec ego hujus authoritate, nec tu illius detineris.* August. advers. Maximin. lib. 3.

Chap. 8.

CHAP. VIII.

An answer to M. Ellis's *Prejudices, Probabilities and Demonstrations against an universall visible* (and as he calls it) *governing* (but should have said Organicall) *Church. And his wrong stating of the question rectified.*

MR *Ellis* hath set down divers just prejudices (as he calls them) and strong probabilities (*vind.* ch. 3. pag. 10.) and Demonstrations (*vind.* ch. 4. p. 19.) against this position, or rather against an opinion of his own stating and framing, for I know none that own it as he hath stated it. But it is an easie thing to set up a man of straw, and then beat it down at pleasure.

Sect. 1. Before I answer these prejudices, probabilities and demonstrations, it will be requisite to view what M. *Ellis* denyeth, and what he granteth, and how he stateth the question, and what is the true state of it, and wherein the difference lyeth between him and his opponents, and then we shall the better see how his prejudices, probabilities and demonstrations will lie against the question in hand.

"First, he denyeth the question to be meant of the essentiall "oneness of the Church, whereby all the Christians in the "world *divisim*, and in their severall places do visibly, outwardly, and openly professe (for substance) the same faith, "seals, worship and government, and so may be said to be one "company, one society, one Congregation in nature and essence *vind.* p. 7.

But indeed this oneness is included in the question, and is the very foundation and ground of all: we desire no other unity then will necessarily flow from this. This Entitive visible unity of the whole as one society under one head, in one visible Covenant, under the same seal, under the same laws from the same authority, is enough to denominate a Church-Catholick visible,

sible, and one visible kingdom of Christ here on earth. And to this Church as one integral society, were the Ordinances and priviledges primarily given, and for their enjoyment thereof was the organicalnesse and politicalnes added, and it was made one habitual, organical, visible Kingdom of Christ on earth, because all these visible subjects have one common right to, and communion in the same Ordinances and privileges indefinitely in this whole visible kingdom. *Sect.* 1.

But I fear this will not suite our bretheren who make not the general Covenant, which giveth the essence and entitiveneſſe to the Church, but the particular Covenant, compact and confederation to give the right to the Ordinances. Their tenet (as far as I can collect from their Books) is, that a company of visible believers being joyned together in a particular holy Covenant, have thereby right to the enjoyment of all Gods Ordinances; and hence flow their right of choosing and ordaining Officers over themselves (the Ordination in their sense being nothing else (as I conceive) but a designation or assignation of those chosen men) by the imposition of hands (of some men appointed by them in their name and behalf) to be their particular Officers, to dispence the Ordinances of Jesus Christ unto them. And hence also floweth their right of censuring and ejecting those officers again, if they miscarry themselves. *Ejusdem est instituere & destituere*, and if the Congregation can appoint men to lay hands on their Officers in their behalfe, and set them up, then also if they see cause they can appoint men to lay hands on them by censures, and pluck them down again, or else they must go out of their Congregation to neighbour-Elders for that censure, which is contrary to their own tenet, if it be an Ordinance of God. Yea, they must go out of their Congregation for discipline, which is most contrary to their principles, and that indeed where the greatest pinch lyeth, for they do not so much startle at a Ministers dispensing the word or Sacraments to other Congregations, for that is done frequently by them, or at the exercise of the key of discipline, and as I conceive, that it is that which breedeth this difference between us. And if they must go out of their Congregation for the censure of their Elders, why not by the same reason in some cases

Chap. 8. for the censure of some private members? So that by their tenet their right to Gods Ordinances neither ariseth from their being in the general Covenant, for so they were before their confederation, nor yet from their organicalness, for they have power to organize themselves, and disannul those Organs again, & to perform some Church-acts before and without Organs, but it ariseth meerly from their particular covenant and confederation.

"2. Neither is the Query (saith he) whether the several companies or Churches of this profession as they are one in nature, "so also in spirit and affection, and thereupon in engagement of "mutual care one of another, and to take notice what do-"ctrines are dispersed, what conversations used among the Churches. *Pag.* 7.

If by Engagement he meaneth an amicitial or fraternal Engagement, as he seems by his paralleling it with the Engagement of brethren of the same family, indeed it cometh not up to the question in hand, but if he meaneth an Engagement not onely founded upon similarity of nature and unity of Spirit and affection, but upon an expresse command of Christ to his subjects in their places and Offices, to uphold his honour, and purity of his Ordinances, and watch over their fellow-subjects to keep them from prophaneness and errour, or cure them if they be fallen thereinto, and this not by advice and perswasion, but by Ecclesiastical censures, if they be stubborn and obstinate, then it comes up to the question in hand. And surely the case may be so, that the key of doctrin will not serve, but the key of discipline (which our brethren acknowledge is commensurable with it) must be exerted also. Stroakings and lenitives will not cure all maladies in the natural body, nor good counsel all the distempers in the Common-wealth, nor yet in the Church, there must sometimes be corrosives of censures applied.

"Nor 3. is it doubtfull (saith he) whether such Churches "may voluntarily, as occasion shall require, associate together "for mutual assistance, and act (in many things) by common "and joint consent, &c. This the Scripture and light of nature "dictates.

If by voluntary he doth not mean *arbitrary*, but such a voluntary and yet necessary obedience to the dictates of Scripture and

and the light of nature as is in the observation of Gods commands, and as the voluntary joyning of members to a particular Congregation, then it is the very ground of Synodical Assemblies. And though it be but occasional, yet these occasions falling out frequently and constantly, so ought those meetings to be as frequent and constant, which is all the Presbyterians contend for. And the same Scripture and light of nature that dictates this voluntary, occasional meeting, dictates also that they should have power to act together when they are met, else to what purpose should they meet? no occasion can warrant them to do that which God hath not given them power to do. And whereas he saith the testimonies alledged by *Crakenthorp.* in *Def. Eccl. Ang. Cap.* 28. are meant of an obligation of charity and not of office, it is utterly mistaken, for they speak of their power as Bishops, *Cura omnium ovium, quà Episcopi sunt, ad omnes spectat.* And *Episcopi omnes, quà Episcopi, universalis Ecclesiæ pastores sunt, & jure Divino sic pastores sunt.* *Sect.* 2.

'Nor 4. (saith he) is it the scruple, Whether all or most of the "Churches in the world may not possibly become occasionally "one by their messengers in a general Councel. But as I conceive this is the highest thing that the Presbyterians aim at in such a Council, and is the thing which himself makes question of, *vind.* pag. 8. lin 1. and yet four lines further seems to yeeld it again.

Then M. *Ellis vind.* pag. 8. comes to state the power of associ- "ated Churches, whether lesse or more, and especially a gene- *Sect.* 2. "ral Council. And there he grants an authoritative power (at "least virtual) from Christ to act, and give not onely advice, "but directions and rules, to which the conscience is bound to "submit, unlesse special cause dissuade us. And this authority "is more august and solemn (though not greater) the greater "the number is, and the more publike the manner of giving forth "the precepts shall be. And (a little further he saith) in doubt- "ful cases, or upon occasion of grosser errours and scandals, God "hath by Ordinance (virtual) appointed recourse to others, e- "specialy Churches, whose prescriptions, not disagreeing from "the Word, are to be obeyed, not onely because they are material "good, but formally theirs.

Chap. 8. Here he granteth almost as much as the Presbyterians doe desire, yet pluckes it away again in the very next words in saying, That their acting in giving such directions and rules, is the acting of Officers, but not as Officers, for such they are onely in their several Churches, but yet by reason of that relation they are the more fit for that work &c. But hereby he overthroweth the analogy of their acting with the acting of an assembly of Lawyers or Judges, or a College of Physitians convened by publike consent, which he there makes the parallel of this Ecclesiastical acting, for their acting *conjunctim* is by vertue of their office and professions respectively, as much as *divisim*, and not meerly as friends or men skilled in those subjects and sciences; for it (by their office and profession) becometh (as he confesseth) authoritative, and to be submitted unto, not onely because materialy good but formerly theirs, who by Office and profession have power and authority to give it. If he would have made his parallel to run to his mind, he should have resembled the actings in Councels to the advice of understanding friends and neighbours in matters of Law and Physick, who have no office therein, or profession thereof, but have some knowledg and experience therein, and thereby are fit to give friendly and neighbourly, charitative advice and directions. How men can have authority to make rules which are to be obeyed because they are formally their rules, and yet do this as men without office, I understand not. The Synod Act. 15. did make decrees and give commands, he confesseth, but did not impose any penalty: but surely the making decrees and commands implyed an authority, and that *conjunctim* so to do, and the imposing of them implyed a power of office, and that a coercive also, else decrees and commands are to little purpose.

And to passe by his second grant, what power the Church-Catholike may possibly have in unusual and extraordinary cases or accidents. I come to his third grant, *viz.* "what power the "universal visible Church might have (if possibly convenible) "together, as it was at *Jerusalem* (in which case (saith he) we "grant what is contended for) but the Query is. What pow-"er the parts have asunder, and without indeavoring the

"joyning

"joyning with the other : For even in a Kingdome, though Sect. 2.
"all the Corporations gathered in one, have power over all
"paticulars : yet not some of these, much lesse a few of them
"asunder; which is the way our brethren now practise. *vind.* pag. 9.

Here he granteth what is contended for, if the whole were convenable, *i. e.* (as I conceive) all the Officers of the whole Church. But if that could be, I doubt he holds they must, either act as men out of office, or as particular Officers, every one in reference to his particular Congregation: or can their convention together put a generall office upon them which they had not before? or draw forth generall actions that concern the whole, from them that had no habituall power reaching the whole? but if all the officers met together can rule the whole, because every particular Congregation hath its Officers there, why hath not a part thereof convened, power to rule that part also? seeing the right and reason is the same, seeing the Church is a similar body in regard of the integrals, and the parts are similar parts. And if so, here will be an unavoidable ground for classicall associations, where all the Officers may meet. "And himself freely acknowledgeth the conveniency and "necessity of Classes, yea, and Synods also, for direction and "determination, and that by divine right, though not with "power properly juridicall. *vind.* pag. 3. But then their directi-"ons and determinations must be by his opinion, but declara-"tive, and by their skill onely, and not by vertue of their "office.

But the reason why his parallel of a Kingdome, where a part cannot make laws for that part, holdeth not, is because the whole Kingdome is under one legislative power, and combined together in a body representative under one head, who have power to make uniform laws for the whole, but neither the Church-Catholick nor any particular Church can make any new divine laws, or abrogate any of them which Christ hath set down, but explain them, and make particular rules according to the generall, and not otherwise: and put Christs laws in execution: and this a particular combination may do in their sphear, for their limits. And so as far as their Commissions reach, the Officers

Chap. 8. ficers in a Corporation may make constitutions for the Corporation, so they be not contrary to their charter; and the Justices or Commitees for a County may make Orders for the County, so they be agreeable to the Laws of the Land, whereof the County is a part: and have habituall power to execute justice in any part of the County, as occasion serveth, though they, for conveniency sake, do usually act in their several divisions.

A Justice or Mayor or Constable cannot act beyond their County, Corporation, or Town, though they be desired and called, without a new Commission, but a Minister may preach and administer Sacraments in any part of the Church-Catholike upon a call, and why not also act judiciously and juridically any where (according to the foresaid limitation) if he hath a call to bring his habitual power into act, seeing the keys are commensurable?

Sect 3. But then he comes to state the question positively what it is. And he sets it down thus, *viz.* "Whether the whole company "of Christians on earth are in their ordinary and setled Church-"constitution, so one intire single Common-wealth, Corpora-"tion and Congregation, as that of right, and by the will and "appointment of Jesus Christ it is the first subject of all Church-"power: By authority whereof, and commission from which, all "particular Churches act, and to the determinations of the ma-"jor part whereof they are to yield obedience (if not apparent-"ly contrary to the word of God) and the Catholick govern-"ing power whereof, resides immediately as in its proper subjects "under Christ, onely in the Ministers and Elders; and they not "taken severally, but jointly as one entire College or Presbytery: "to whose charge severally and jointly the whole and every par-"ticular Church is committed, *&c.*

And this assertion M. *Ellis* sets down with (") in the margin, and cites *Apollonius* and the *London-Ministers* as the Authors of it, as if they were their very words: but they are neither their words nor sense. I wonder, Sir, who ever dreamed of such an assertion, but your self. It is not honest dealing to lay the births of your own brains at other mens doors, to make them father them.

The

The like stating of it is again, *vind. pag.* 40. where the same Authours are cited, *viz.* Apollon. *cap* 3. *Sect.* 4. And *Jus Divinum*, *pag.* 43. and *pag.* 163. And again, *vind.* 27. and there are cited for it, *Apollon. cap.* 3. *pag.* 41. And *Hudson pag.* 25. as assertors of this opinion *expresly*. But I am sure there is no such thing asserted by these Authours in any of those places. And if he saith it is drawn by consequence from their tenets, I answer, it is not accounted fair dealing to affirm those consequences, that may be drawn from any mans opinion, to be his opinion, when (haply) he was never aware of any such consequences, or doth deny the consequence of them from his opinion. Much lesse is it fair to set them down in capitall letters, and with marks in the margin, which usually importeth them to be their very words? or to make that the main controversie which is not owned by the opposite party, but (haply) may be drawn by consequence. Sect. 3.

The scope of *Apollonius* and the *London Ministers* is to set down the proper subject and receptacle of the keys, first, negatively, not the people or *cœtus fidelium*, nor the civil Magistrate (though they grant him a defensive, diatactick, compulsive, cumulative power, a power *circa sacra, non in sacris*) nor Papal Officers, as Cardinals *&c.* nor Prelatical, as Deans, Arch-Deacons, *&c.* nor political Officers, as Committees, Commissioners, nor Deacons. But positively all those Church-guides, extraordinary and ordinary, which Christ hath erected in his Church, vesting them with power and authority therein, *viz.* Apostles, Prophets, Evangelists, Pastours, and Teachers, governments or ruling-Elders, these Christ hath made the immediate receptacle, and first subject of the keys, or of Ecclesiasticall power from himself. So say the *London-Ministers* expresly.

Now suppose they had undertaken to set down who were the proper subject of civil authority under the King: and should first negatively say, it is not the Physician, nor the Chirurgion, nor the Mathematician, nor the Merchants, nor Mariners, nor Tradesmen, nor Husbandmen, and Farmers, but positively they are the Judges, Sheriffs, Justices, Majors, Bayliffs, and Constables: Would any one gather from hence that all these Officers, not taken se-

Chap. 8. verally but jointly, are one entire, actuall college of Officers, to whose charge severally and jointly the whole, and every part of the Kingdom is committed; by authority whereof, and dependance upon which common Officers, the Officers of every particular Town do act?

Besides, this stating of the question is not consistent with it self, for it makes the Church-Catholick the first subject of all Church-power, and then makes the Ministers and Elders the proper subject thereof: but the proper subject is the prime subject. Unlesse he means in a logicall sense, as sight is predicated of the whole man, and yet is seated properly in the eye: or reason is given to the whole man, and yet is seated in the understanding. Christ hath given all his Ordinances to his visible Church, for the publick dispensation of which he hath instituted Church-Officers, to whom he hath committed that power respectively: these Officers are distributed among, and setled in their severall Congregations, and there actually and constantly dispense these Ordinances to them, as by their office they are inabled, according to the Word; and yet because there are som things of common concernment with other Congregations, and of greater moment and difficulty then can be transacted by a few Elders in a particular Congregation, therefore upon such occasions they may act *conjunctim*, with the Elders of other Congregations, and may also dispense both word and seals occasionally to other Congregations, upon a call by opportunity, want, or desire of other Congregations.

Yet do not the Presbyterians hold, that the particular Churches or Officers act by authority of, and commission from the one intire, single Common-wealth, Corporation and Congregation of the whole company of Christians on earth, as M. *Ellis* is pleased to set it down, to render their tenets odious: but they hold that every Minister by virtue of his office hath an immediate, habituall power from Christ to dispense his Ordinances, but the constant exerting and exercise of this power is called forth into act by that parcell of the Church-Catholick, which hath given him a call to take the particular immediate inspection and care over them in the Lord, yet upon occasion for the honour of God, the vindicating of his truth, the suppressing

sing of more generall errours and scandals, the propagating of the Gospel, and the good of others as God gives opportunity, it may be exerted and exercised in other places, and to other persons, so confusion and disorder be avoided. Sect. 3.

Neither do the Nationall Churches act by commission from the Catholick, nor the Provinciall from the Nationall, nor the Classis from the Provinciall, nor the Congregationall from the Classis; but every Minister acts by commission from Jesus Christ, by virtue of his Office. And the Congregationall Eldership is first in acting, though last in Christs intention, in instituting the office. Every drop of water is similar to the whole element, and is cold and moist, but receivs not those qualities from the whole element, but hath them immediately in its self, and though it actually exerts them only where it is placed and applied, yet hath an habituall power to exert them any where else, if applied: So the Church-Officers have their power, neither from the Church-Catholick nor from their particular Congregation, but from their office, which they receive from Christ (though ministerially admitted thereto by the Presbytery) which power though ordinarily and constantly they exert in their own Congregation, yet can elsewhere upon a call.

Neither do the Presbyterians say, that the Church-Catholick or the whole company of Christians on earth, are in their ordinary and setled Church-constitution one intire, single Common-wealth, Corporation and Congregation actually, but one habituall Common-wealth and Corporation, made up by the aggregation of all the single, actuall Congregations of Christians in the world (as an Empire of all the Provinces and Kingdoms under it) and that beside the particular, actual, constant affairs of the Congregations, which are properly to be managed by such as are the particular actuall Officers thereof, there are some things that concern more then themselves, and those are to be transacted (as such occasions arise) by the Officers of so many Congregations as they concern, they belonging properly to the cognizance of Officers, as Officers: and if those matters bee of more generall concernment, then that all the Officers concerned therein can meet, without confusion, to transact them, then they are to delegate some choice Officers from the

Chap. 8. several vicinities to transact them, as hath been shewed before: and as the call of the Congregation draweth forth the power of the Officers to act among them constantly, so this delegation calls forth their power to act occasionally *pro tempore* in this greater meeting. The case was once that *Totus mundus ingemuit sub Arianismo:* this concerned the whole, or the greater part, and could not be cured by particular Officers, as particular, in their severall Congregations *divisim*, and therefore required a more generall meeting of Officers (to whom by reason of their office it did appertain) to consider of it, and suppresse it *conjunctim*, by confutations and censures: and these having done the work they were called forth unto, then are to return to their particular charges again: for this work is but occasionall, and these occasions fall out very rarely. This makes not the whole Church-Catholick under one actuall constant regiment.

Yet because in Churches that are near together in a vicinity, matters of common concernment, or that require the help of more Elders then one or two Congregations can afford, will frequently and constantly occur, and if there be not a set time and place appointed by consent for a certain number of Officers of that vicinity to meet, they will be drawn together with much difficulty, charge, labour, trouble, and confusion, and with lesse certainty (as appears by the case of M. *Ward* in the *Nether lands*, who being unjustly cast out of his place, could not under two years get a meeting of neighbour-Elders to hear and right his cause, and when he had obtained a meeting, it was but of very few, *viz.* the Elders of *Arnheim*, as I have been enformed) therefore it is conceived that there should be a certain time and place appointed for the Elders of such a vicinity as are in combination for mutuall assistance, to meet in.

M. *Ellis* mistakes the state of the question, in saying the Ministers and Elders of the Catholick Church not taken severally but jointly, as one entire College or Presbytery, have the charge severally and jointly of the whole, and every particular Church committed to them, *vind. pag.* 9. For they are not actually Ministers and Elders of the Church-Catholick, nor

nor actually one entire College and Presbytery, nor have not actually the charge of the whole and every particular Church, but habitually onely, by reason of the indefiniteneſſe of their office. They have power *in actu primo* by virtue of their office, but not *in actu secundo sive exercito*: they have *jus ad rem* every where, but not *in re* any where without a call. They are the Miniſters of Jeſus Chriſt, and thereby have right and power to perform the acts belonging to their office, but for the execution of it, either in a particular Church conſtantly, or *conjunctim* occaſionally with others, there is required a call thereunto. And the not obſerving of this diſtinction is the cauſe of this difference in this queſtion. The Levites were by their office conſecrated to *do the ſervice of the Tabernacle, and to ſtand before the Congregation to miniſter unto them, Numb.* 16. 9. And the Prieſts to offer ſacrifice: and both Prieſts and Levites were to be Teachers and Judges in Iſrael: and they had forty eight Cities with their ſuburbs given unto them: but they might not at their pleaſure exercile this power, and dwell where they liſted, and miniſter in what they pleaſed, or offer ſacriſice promiſcuouſly when they liſted, or be Teachers and Judges where and when they liſted, but according to appointment and aſſignation, and according to their courſes, and as they had a call to exert their power. So it is with the Miniſters of the Goſpell, They are veſted with an office to diſpenſe Gods Ordinances of worſhip and diſcipline, but they may not execute this office, but as they have an eſpeciall call thereunto, no more then require maintenance, which alſo belongs to their office, except from thoſe that call them to exerciſe their office among them. There are houſes and gleabs and maintenance allotted by the law of the land for the Miniſtry, but every Miniſter may not crave for himſelf where and what he pleaſeth. The particular exerting of the office and reception of maintenance in and from particular Congregations is not *quà* Miniſter indefinitely and habitually, but *quà Romanus, Alexandrinus, Londinenſis, Gippovicenſis*. The whole Church in reference to Chriſt the King thereof, is indeed an actuall polity, but in reference to the ordinary Officers, whoſe office though habitually it be indefinite, yet is actually drawn forth into exerciſe by a particular or ſpeciall call and evocation, it

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may be ſtiled an habituall polity.

Now let us ſee how M. *Ellis*'s Prejudices, Probabilities, and Demonſtrations will lye againſt this habituall integrality of the Church Catholick viſible, and againſt the habitual indefiniteneſs of the Miniſters office.

Firſt, he objecteth the *novelty* of this opinion. And indeed well he may, as he hath ſtated it, for he was the firſt that hatched it in his own brains. But that the Church is one habitually, and that the particular Churches bear the relation of members to the whole, and of fellow-members one to another, and that Miniſters are Miniſters beyond the limits of their particular Congregations, and can upon occaſion adminiſter the Ordinances of God to more perſons then thoſe of their own Congregation authoritatively (upon which hinge hangeth the whole queſtion) this is no novel opinion.

For the firſt execution of the Evangelical, Miniſterial office, in teaching and baptizing by John Baptiſt, and by the Apoſtles before they had their generall commiſſion, and the preaching of the ſeventy was without any reſpect to any particular Congregations, for there were none ſet up. And when they were ſet up, the Apoſtles ſend faithfull teachers to the ſeverall Churches whom they commended alſo to them, exhorting them to receive, reſpect, and obey them; as *Tymothy* and *Apollos*, 1 *Cor.* 16. 10, 11, 12. *Phil.* 2. 19. 23. And the many places whither *Timothy* and *Titus* travelled, and where they preached and exerciſed their office, is abundantly ſet down in the Scriptures, and gathered out by *Smectymnuus*, and M. *Prinne* in his unbiſhoping of *Timothy* and *Titus*.

The Apoſtle alſo ſent *Tychicus* a faithfull Miniſter to the *Epheſians*, *Epheſ.* 6. 21. and under the ſame notion of a faithfull Miniſter he ſends him alſo to the *Coloſſians*, *Coloſ.* 7. 8. as is further noted in the ſecond queſtion. And leſt this ſhould be ſaid to be done as he was an Evangeliſt (though we finde him not expreſly called an Evangeliſt) yet it is clear that there were many that preached the Goſpel in the Apoſtles days in more places then one authoritatively. The brethren that *John* writes of in his third *Epiſt.* went forth and were helpers to the truth, taking nothing of the Gentiles, were Miniſters which might have

have taken maintenance, but did not, that they might spread the Gospel. It appears also even by the false Teachers that crept into *Galatia* and *Corinth* in *Paul's* absence: and those that went from *Jerusalem* to *Antioch* and bred the broil there, and those that preached the Gospell of envie and strife, *Phil.* 1. 15. who certainly were no Evangelists, neither do I allow of their false doctrine, yet it proveth that it was ordinary for Ministers to preach to more Congregations then one. And it is very probable that those dispersed which went up and down preaching, *Act.* 8. 4. were Officers, as one hath lately shewed: for what should the Apostles do at *Jerusalem* if there were no private Christians there? and it is likely that the heat of the persecution fell most upon the Officers, and therefore they were generally scattered abroad, except the Apostles. *Sect.* 4.

And in the after ages of the Church there was nothing more frequent, then for Ministers to act out of their own Congregations. Wee finde indeed provision made by *Canons* for the ordering of Ministers in the exercise of their function in other places then their own, but no prohibition to exclude them from it. As first, that they must have leave to do what they did: which was a wise provision against such as creep into other Churches without a call. It was provided in *Conc. Nic. Can.* 17. *Caranza.* That no Bishop should ordain any that belong to another Bishop, *Cum non habeat consensum Episcopi ipsius à quo recessit clericus.* And *Conc. Constinop. Can.* 2. *secundum Zonaram*, ἀκλήτους ὑπὸ ἐπισκόπους ὑπὲρ διοίκησιν μὴ ἐπβαίνειν, &c. *Non vocati Episcopi ultra Dioecesim ne transeant ad ordinationem vel aliquam aliam administrationem Ecclesiasticam.* There is not taken away from them power of exercising of any of those things in other Dioceses, when they were called by others to help therein. *Nullus Episcopus ex alia provincia audeat ad aliam transgredi, & ad promotionem ministerii aliquos in Ecclesiis ordinare, nisi literis rogatus adveniat. Conc. Antioch, Can.* 13. *Caranz. Nisi fortè cum consilio & voluntate regionis Episcopi. Can.* 22. Yea, the Council of *Sardice* provideth, that if a Bishop in a Province where there have been more Bishops, did neglect to ordain more Bishops, then might the Bishops of the neighbouring Province (being desired by the people of that Province)

Chap. 8. vince) come *ex vicinâ provincia & ordinent Episcopum*, Conc. Sard. Can. 2. secund. Isidor. *sed* Can. 5. secund. Caranz.

Secondly, No Bishop ought to solicite an Ecclesiasticall Officer of another Diocese into his own, and ordain him there. *Conc. Sardic. Can.* 18. *Caranz.*

Thirdly, when Presbyters travelled abroad they could not be admitted to officiate *χωρὶς συστατικῶν γραμμάτων τῶ ἰδίω ἐπισκόπω μήδε ὅλως μηδαμῆ λειτουργεῖν*, *Absque literis commendatitiis proprij Episcopi nusquam ullo modo ministrare.*. Conc. Chalced. Can. 13. *secundum Zonarum* 12. *sec.* Ceranc. Then if they came commended by their Bishop they might perform any Ecclesiasticall duty. *Vide Concilii septimi canon*, 10. *apud Zonarum.*

Fourthly, they were not permitted to stay too long abroad. *Non multo tempore in aliena civitate residere. Definire ergo tempus, quia & non recipi Episcopum inhumanum est, & si diutiùs resideat perniciosum est.* Conc. Sard. Can. 14. Car. *Per multa tempora nititur immorari*, Con. Antioch. Can. 3.

Fifthly, when they were abroad if they were recalled they were to return to their own charge, *Conc. Antioch. Can.* 3. Many other provisions were made, directing how Ministers were to carry themselves when they were abroad but none of those provisions cut them off from officiating abroad, only they regulate them in their carriage to prevent disorders.

Many examples antiquity affords us of the dispensing of Ordinances of worship, ordination and discipline, beyond the limits of the Ministers own particular charge.

Pantænus of Alexandria was famous this way, *Tantum studij in Scriptura propaganda posuisse ferunt, ut præconem Evangelii Gentibus Orientalibus, & Indis sese conferret, κήρυκα τῶ εὐαγγελίω τοῖς ἐπ' ἀνατολῆς ἔθνεσιν ἀναδειχθῆναι μέχρι καὶ τῆς ἰνδῶν σταλάμενον γῆς.* It is said also, that there were many Evangelists, and faithfull messengers prepared to promote and plant the heavenly Word after the guise of the Apostles, *ἀποστολικῶ μιμήματος*. *Euseb. lib.* 5. *cap.* 9. 10.

Anicetus Bishop of Rome granted leave to *Polycarpus Bishop of Smyrna* for the reverence that hee owed him, to administer the Lords Supper in his Church, *ἐν τῆ ἐκκλησία παρεχώρησεν ὁ Ἀνίκητος τῶ εὐχαριστίαν τῶ Πολυκάρπω καὶ' ἐπίδοσιν δηλονότι. Euseb. lib.* 5. *cap.* 24.

cap. 24. So *Nicephorus* relates, *l.* 4. *cap.* 39. And the *Centurijs* Century 2. cap. 10. *Sect.* 4.

Anicetus, Pius, Hyginus, Telesphorus, and *Xystus Bishops of Rome,* gave the Eucharist to the Bishops of other Churches that resorted to them, though differing from them about Easter. *Euseb. ibid.*

Athanasius consecrated *Frumentius* Bishop at *Alexandria*, and sent him into *India*, and there he converted many to the faith, and builded many Churches. *Socrates* lib. 1. cap. 15.

Athanasius travelling from *Jerusalem* by *Peleusim* the ready way to *Alexandria*, preached in every city where he came, and exhorted them to eschew the Arians: and in divers of the Churches he ordained Ministers, though it were in other Bishops Provinces, ἔν τισι τῶν ἐκκλησιῶν κειροτονίας ἐποίει. *Socrat.* lib. 2. cap. 19. 24.

Basil Bishop of *Cæsarea* in *Cappadocia* fearing that the Doctrine of *Arius* would creep into the Provinces of *Pontus*, went into those parts and instructed men in his doctrine, κατηχήσας τοὺς ἀνδρὰς ταῖς αὐτοῦ διδασκαλίαις, τοὺς σαλευομένους ἐστήριξε, and confirmed the wavering. *Socrat.* l. 4. c. 21, 25.

Gregory Bishop of *Nazianzum* did the like in many cities, and often went to *Constantinople* for that end, *Ibid.*

Paulus Bishop of *Emisa* came to *Alexandria* in the daies of *Cyril* Bishop there, and there he preached a famous Sermon. And *Cyril* writes of him in an Epistle to *John* Bishop of *Antioch*, that he laboured there in preaching beyond his strength, that he might overcome the envy of the devil, and joyn together in love the scattered members, καὶ τὰ μεταξὺ σκάνδαλα περιελὼν ὁμονοίᾳ καὶ εἰρήνῃ, στεφανώσῃ τάς τε παρ' ἡμῖν καὶ παρ' ὑμῖν ἐκκλησίας, *Evagr.* lib. 1. cap. 6.

Epiphanius Bishop of *Cyprus* came to *Constantinople* where *John Chrysostom.* was Bishop, and in a Church not far from the wals of the City, he celebrated the Communion, and made a Deacon without the leave of *Chrysostome.* And though *Chrysostome* reproves him for it, yet onely for the breach of an Ecclesiastical canon. *Multa contra canones agis Epiphani, primùm, quod ministros Ecclesiæ ordinas in Ecclesijs quæ sunt in meâ Diocesi.* Soc. l. 1. c. 13.

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Moses a *Saracen* by birth, an eminent man, being much desired by *Mavia* the Queen of the *Saracens* to bee their Bishop, was sent to *Alexandria* to bee ordained: and though hee refused to bee ordained by *Lucius* the Arian Bishop, yet certain exiled Bishops ordained him in a mountain. *Socrat.* l. 4. c. 29. *Theodorit.* l. 4. c. 21.

Origen beeing sent for by the Churches of *Achaia*, as hee was upon his journey to *Athens*, hee went through *Palestina*, and was ordained to bee a Presbyter by *Alexander* Bishop of *Jerusalem*, and *Theoctistus* Bishop of *Cæsarea*, though hee was a man of *Alexandria*, and went to officiate in *Achaia*, Histor. Magd. *Cen.* 3. c. 20. cited also by M. *Pat. Symson* History of the Church *pag.* 268.

Yea, the dividing of Dioceses (and the same wee may say of Parishes which are the bounds of particular Congregation) was but an humane prudential act. And therefore in the Councel of *Nice*, they pleaded no higher ground for it but *Mos antiquus obtinuit*, &c. And in the Councel of *Constantinople* consisting of 150. Bishops it was forbidden by canon that Bishops should leave their own Diocese, and intermeddle with forreign Churches, for until that time by reason of the great heat and storm of persecution it was ἀδιαφόρως indifferently used. *Socrat.* lib. 5. cap. 8.

And what frequent use the Church anciently made of Synods and Councels, and how authoritatively they acted, M. *Ellis* cannot bee ignorant: whole Volumes might bee written of this subject. And therefore Reverend M. *Cotton* in *Keys*, cap. 6. handling the question, Whether a Synod hath power of Ordination and excommunication, though his judgment seemeth to incline to the negative, yet saith, we will not take upon us hastily, to censure the many notable precedents of ancient and later Synods, who have put forth acts of power in both these kindes. Therefore of all arguments this of novelty might well have been spared, and may most justly bee retorted upon the contrary opinion.

Five inconsistent frivolous answers M. *Ellis* giveth against the antiquity of Synods.

1. That this joint handling of things of common concern-

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ment doth not conclude them one Corporation, no more then the common Treaties of Nations in things of joint concernment. *vind.* p. 10. But this common concernment arose from the unity of the head, body, charter and Laws, and the mutuall relation of members, and therefore that parallel holdeth not. Sect. 5.

2. Saith he, this (it is certain) was at some distance of time, after the discipline of the Churches were corrupt and declined to worldly policy. *vind.* p. 11.

Ans. Surely this is not so of all. For the first convention, *Act.* 1. about the installing of a new Apostle, and that before the Church was divided into particular Churches, and for a thing that concerned the whole Church, a meeting which our Divines usually account a Synod, yea, a generall Council, though not in all formalities, where there was a joint exercise of the key of order: this I say was before the corruption of discipline, or declining to worldly policy. And that Synod *Act.* 15. where decrees were made and imposed on the Churches, and that by Elders of divers Churches as well as Apostles, and concerning things indifferent in their own nature (some of them) though necessary in regard of that present time: that Synod was not lyable to this acception. Nor those two Synods in *Asia* where *John* the Apostle sate President, mentioned by M. *Patrick Symson* in his first *Century* of Councels, pag. 482. out of *Euseb.* lib. 3. cap. 20. mentioned also by the Magdeburg. Centuriats.

3. It might be (saith he) by decree and judgment onely, not by actuall execution. Or

4. Each Church might act its own power, though in union with others, as so many several and distinct Churches united, and Elders congregated, and so they might excommunicate from their own heap or congregation only

Ans. The history of the Councels doth abundantly confute this, for they acted as one body jointly for all the Churches they met for, and not severally, and did both ordain Bishops, and also actually excommunicate many hereticks. For what several distinct Churches did the convention *Act.* 1. act, seeing there were none then in being?

Chap. 8. 5 It was (saith he) a voluntary association, by right of fraternity, and not oneneſſe of corporation: which appears by a ſtringing and confining in after times the power of Biſhops and Miniſters to, and within Dioceſes and Churches.

Anſ. Though it were voluntary, yet might it be neceſſary and not arbitrary, as was ſhewed before. The oneneſſe of Corporation was not actuall, but habitual. The aſtringing of them by canon to avoid confuſion, took not away their habituall power, for by leave they might act any where, as hath been ſhewed before. But if they had not been endued with habituall power by office, their voluntary aſſociation could not have enabled them to exert their power joyntly, when they were met.

Sect. 5. Let us now hear what witneſſes he produceth againſt the unity and integrality of the Church, and the habituall power of the Miniſters beyond the limits of their Congregations, or their joint acting together as Miniſters upon a call.

Firſt, *Chryſoſtome in Serm.* 1. *de Paſch.* ſaith; The Sacrifice or Paſſeover was to be eaten in one houſe, and not to be convey'd out, *i. e.* the houſe is one that hath Chriſt; and the many houſes of the Hebrews have but onely one power, nature and condition, as the Churches throughout the whole world, and in ſeverall Provinces, being many in number, are but one Church.

But wherein doth he differ from the Presbyterians herein? They grant the Churches are many in number *diviſim*, and yet make but one *conjunctim* habitually. But he is expreſly againſt M. *Ellis*, for he grants Provinciall Churches; and that all the Churches throughout the whole world are one, and this muſt be one integrall, for a *Genus* is not made by aggregation of Provinces. And all theſe though organized are ſimilar parts of the whole, having but one onely power, nature and condition.

2. *Clemens Alexandr.* lib. 7. *Strom.* There is abſolutely but one ancient and Catholick Church in the unity of one faith. And ſay not the Presbyterians the ſame alſo? and it appears he held the Catholick Church to be an Integrall, becauſe he ſaith it is ancient, but a *Genus* never groweth ancient.

He might have gone higher, for another *Clemens* in his conſti-

tutions,

tution, who (if he be of any credit) speaks more home. *Nos Apostoli scripsimus vobis Catholicam hanc doctrinam ad fulciendum & confirmandum vos, quibus universalis Episcopatus creditus est,* τῆς καθόλου ἐπισκοπὴν πεπιστευμένον *Constit. 6. c. 14.* Sect. 5.

But *Basill in Ep. ad Neo-Cæsarienses* will be of more credit, "*Interrogate patres vestros & annunciabunt vobis, etiamsi loci* "*situ divisæ sunt paræciæ, tamen veluti coronamento quodam* "*unitæ, unâque sententiâ gubernatæ fuerint. Assidua quidem po-* "*puli fuit inter se commixtio: ipsi pastores verò tantâ præditi fue-* "*runt mutuâ charitate, ut alius alio præceptore ac duce usi* "*sunt.*

And *Cyprians* testimony *de unitate Ecclesiæ* is direct against him; for hed efineth the unity of the Church by doctrine and discipline. As there is one God, one Christ, one Faith; so there is one Church, one discipline in it, one Bishoprick, *&c. Episcopatus unus est, cujus à singulis in solidum pars tenetur.* Now Bishoprick argueth the Church to be one politically (though but habitually) and as many that are bound in a bond *pro toto & in solido*, are every one liable to be arrested for the whole; so many that have a joint interest in a thing in *solidum*, have all a joint right to the whole. Upon which words of *Cyprian* M. *Parker in Polit. Eccles.* lib. 3. pag. 122. hath this inference. "*Quid* "*ni & unitas Ecclesiæ in uno Petro primitùs designata, unitatem, id* "*est æqualitatem authoritatis in singulis Ecclesiis quibusque denotet?* "*sic ut Ecclesia una sit & Ecclesiastica potestas una, cujus ab Ecclesiis* "*singulis pars in solidum tenetur.*

Cyprian is abundant in this point, *Episcopatus unus est Episcoporum multorum concordi numerositate diffusus.* Cypr. Ep. 53. *Etsi pastores multi sumus, unum tamen gregem pascimus, & oves universas* &c. *colligere & fovere debemus.* Ep. 67. *Cyprian* gathered together an authoritative Synod. He stoutly opposed *Steven Bishop of Rome* for receiving some Bishops that were justly deposed, *pro suâ quam gerebat universalis Ecclesiæ curâ.* Cyp. lib. 1. Ep. 4.

"*Ut unitatem Dominus manefestaret, unam Cathedram consti-* "*tuit, & unitatis ejusdem originem ab uno incipientem sua authori-* "*tas disposuit.* Cyp. *de unitate,* Upon which words *Salmasius* hath this Comment, "*Omnes Ecclesiæ una sunt, & unitatem*

 "*conspi-*

hap. 8. "*conspirantes faciunt omnes Cathedræ unam Cathedram.* De Prim. *pag.* 87.

Ecclesiæ nomine, non tantum una sed multorum unitas designatur. Bernard *in Cant. Serm.* 61.

Augustine in Tract. in Joh. 7. 14. is more against him then for him. And whereas he saith, *universa Ecclesia ligat solvitque peccata.* He cannot mean thereby that the Church is only one in nature and kind, but not in number, because he speaks of Priesthood, and what one Minister doth bind is bound to all, so that he violates (saith he) the rights of holy Priesthood that joins him to himself that is cast out by another. Neither doth *Eucherius* (by his own relation, for I have not seen him) say any other thing then the Presbyterians; in that hee saith the Church dispersed throughout the whole world consisteth in one and the same faith, and fellowship of Catholick truth

And whereas there is an innumerable multitude of the faithfull, yet they are rightly said to have one heart, and one soul in respect of their society, and in the common faith and love. For he grants in these words an universall visible Church, and that to be a society, now every society of men is one externall visible integrall. And M. *Ellis* granteth that there doth flow an externall communion from the internall, and that the mysticall union doth imply an union visible also. *vind.* pag. 34.

His quotation out of the Councill of *Trent* might well have been spared, for it crosseth himself most. Therein is confest a generall Council, and that with authority, and the major part to bind the rest. Indeed they contend that a Councill bindeth not the absent Churches which have no delegates there: and who saith the contrary? But as those Churches who had delegates there are concerned in their decrees (so they be agreeable to the word) and that formally, because they are their decrees: so should the Church-Catholick if the whole had delegates there. But this we gain by this quotation, that a generall Council is confessed by him to have doctrinall authority; and are not the keys equally extensible? Have they power to decide points of doctrine (as is there confest by M. *Ellis*) and

not

not to exerciſe diſcipline? who cut one key thicker then the other? It is granted alſo here, that Councels have to do with matters of common right and joint concernment. And thereby the neceſſity of Synods and Councels will follow, ſeeing there are things of common right to many Churches, and may bee to all. And this will neceſſarily require that they ſhould bee furniſhed with authority to tranſact thoſe affaires of common concernment, and that is as much as the Presbiterians contend for in the behalf of Synods. "No State (ſaith hee) can take my "wife from mee, or diſpoſe of my children in marriage: this "is of peculiar right: ſo in Churches. *Anſw.* No more can the Elders of the particular Congregation, nor the civil Officers of the particular Town. But the civil Officers or State can diſpoſe of mens children and goods (according to Law) for the good and defence of the whole, notwithſtanding a man's peculiar right. So the peculiar rights of perſons and Congregations muſt bee ſubſervient and give way to the good of the whole, or the greater part. *Sect.* 5.

And though a maſter of a family ought not to yield up his family-government over wife, children and ſervants, to rule them in common with other Maſters of families, as M. *A.* and M. *S.* note in their *Def.* p. 110, yet if he abuſe his government over them, the wronged perſons either wife, children or ſervants, may bee relieved by the Magiſtrate, who yet hath no conſtant actual hand in the family-government.

And whereas hee ſaith, all the Chriſtians in *England* would be loth to ſtand bound to the determinations of 2. or 3. ſent in their names to a general Councel. I anſwer by retortion, ſo would a Congregation or our Nobility and Gentry bee loth to ſtand bound by the cenſures of two or three Elders in a particular Congregation without relief.

But it is pretended by M. *Ellis* to bee new alſo relatively in reference to the Proteſtant Divines. *Calvin* is brought in here, *vind.* p. 13. It is true *Calvin* ſaith, *Inſtit.* lib. 4. cap. 1. ſect. 3. *Ad amplexandam Eccleſiæ unitatem nihil opus eſt Eccleſiam ipſam oculis cernere, vel manibus palpare, quin potius eo quod in fide ſita eſt.* But his meaning is, wee cannot diſtinguiſh the elect from the reprobate by ſenſe, referring it to what hee had ſpo-

ken

Chap. 8. ken in the former Section. *Soli Deo permittenda est cognitio suæ Ecclesiæ.* Sect. 2. *Deus mirabiliter Ecclesiam suam quasi in lateberis servat.*

But here M. *Ellis* cites a man for him who is directly against him. For *Calvin* makes the Ministery of man which God useth in governing the Church, to be the chief sinew whereby the faithful cohere together in one body, *Inst.* l. 4. c. 3 12. where also he dilates upon *Eph.* 4. 4. &c. and saith, it is meant of the Church militant only. And in *Sect.* 7. he saith, though the Minister be tied to the particular Congregation, yet he may not onely help other Churches, but may be removed to other Churches, if the publike utility require it.

And for Councels he saith, *l.* 4. *c.* 6. *s.* 1. That he reverenced the ancient Councils, *ex animo*, and wisheth all other men did so. And saith the promise in *Mat.* 18. 20. where two or three are gathered together in my name, *&c.* as it reacheth to particular Assemblies, so also to a general Councel, *Sect.* 2. And he giveth to Councils power *Dogmatical*, and saith there is no better remedy against errours, as I cited the words upon the like occasion before, *Nullum est melius remedium*, &c. and also *Diatactick* power, *c.* 10. *s.* 27. in making constitutions according to the general rules, 1 *Cor.* 14 40. and jurisdiction *c.* 11. not only doctrinal binding and loosing, but disciplinary by inflicting censures, *s.* 2 and *c.* 12. *s.* 22. sheweth the ancient manner of yearly Synods, and of appeals if any were wronged by their Bishops, and not onely the relief of the wronged person, but the deposition of the Bishop, or suspension for a time from communion. And hee saith, that alwaies before the Synod ended, the time and place for another was set, and then complains that these things were now out of date.

So that *Calvin* was not against an habitual unity of the whole Church, nor against the exerting of the Ministerial power beyond the particular Congregation, or exerting it *conjunctim*, in *Synods* and *Councels*.

Chamier also hath been alledged for it before. And the difference is vast between the Church-Catholick visible, which our Divines deny, and this, as hath been shewed before, *Chap.* 5. *Sect.* 4.

M. *Ellis*

M. *Ellis*'s second just (or rather unjust) prejudice, is from the dangerous consequences of this opinion. But indeed they flow from his ill stating of the Question, and not from the Tenet it self. *Sect.* 6.

To the first, *viz.* A necessity of universall and generall Officers, and some one above the rest, to whom the particular Churches may have continuall recourse, hath been answered before, *Chap.* 7. *Sect.* 6.

To the second, *viz.* the necessity of a continual standing Court, hath been already answered, *Chap.* 7. *Sect.* 10. The suiting of the Church too much to worldly policy, occasioneth this scruple. And yet we see that Parlaments, and Diets civil, are not standing continuall Courts, no more need Councils Ecclesiasticall be. And whereas he saith it were notably vain to imagine that Christ hath committed the government of his Church first, and chiefly to that body that should not meet six times in sixteen hundred years, nay never. *Sect.* 6.

I answer, that I never affirmed a general Council to be the first subject of the keys, nor the *London-Ministers*, that I can find, nor *Apollonius*, that I remember. But the Church-Officers in generall, in opposition to the *catus fidelium*, or the civil Magistrate, *&c.* A generall Council is but occasionall, yet is it *Reverend* and *August*, and of more large extent, by reason of the generall delegation, then any other meeting; and is full of authority, for the exerting of all Ecclesiasticall power of the keys, as I conceive. The gift of the keys was primarily to the whole body of Officers, or Organs of the Church respectively, as their Offices were capable of them: and as they were given to the Apostles together, so they may be exercised together: And secondarily to the particular Ministers or Officers, as being a part of that body. And though the power habitually considered be indefinite, yet the constant, actual exercise thereof is in their particular Congregations or Classes.

The Ordinances of God, for the injoyment and use of them, were given to the whole visible Church for the conversion and edification of the Elect, and if they could meet together, as the Israelites did in the wilderness, and the Saints (for ought I know) shall in heaven, they might partake of them toge-

Chap. 8. ther, as their rightfull portion, but because they cannot meet but in parcells, therefore they have right to enjoy them *divisim*, by virtue of that generall gift to the whole, which every Congregation or parcell appropriates to it self, as being a member of the whole: and yet it is not notably vain to say, the gift of them by God, and his intention in giving them, was to the whole, though they never meet, nor can meet together in this world.

So is the case of the Ministers also, the Ministry is primarily given to the whole body of them, and if they could meet together they might exercise the keys together *conjunctim* (a representation, or an epitome whereof is in a generall Council) but because they cannot meet but in parcels where they are seated, and have a particular call to give especiall attendance, therefore they exercise them *divisim*, yet as parts of the whole body of Organs of the Church; and there they serve the whole Church, and their dispensations have influence into the whole.

The third danger, *viz.* the trouble and charge of appeals, and the tryall of causes by them that can have no personal knowledg of the cause, or persons to be tried, but by information, hath been answered before, *chap. 7 sect. 9.*

His third prejudice is, that this opinion is *Papal* and *Antiprotestant*. And to prove this he bringeth in *Bellarmines* description of the Church Catholick, *viz.* That it is one visible Church *Sect. 7.* "or Congregation of men bound together by the profession of "the same faith, and participation of the same Sacraments, "under the government of lawfull Pastors, and especially of "that only Vicar of Christ on earth, the *Pontiffe* or *Bishop of* "*Rome*. This latter cause indeed is papal properly, and therefore justly rectified by the Protestants. But the former part if it be understood of one habituall body or Congregation, is not to be accounted Papall, because set down by a Papist, for then all the Articles of the Creed which they hold as well as we (though not on the same ground) should be accounted Papall also. Where they differ from the Scripture therein they err; and therein only we dissent from them.

Neither

Neither is it *Anti-proteſtant* (unleſſe as he hath ſtated it) *Calvins* judgment (whom he citeth here again) I have ſhewed before. And it is oppoſite to M. *Ellis* in point of the power of the miniſterial office beyond one Congregation (which is the very hinge of the queſtion) and in the power and uſe of Synods. *Chamier* indeed makes the Church to be one generall or univerſal: yet he makes it to be aggregated of many particular Churches, which ſtrongly argues an integrality, for no *Genus* is made by aggregation, and he ſaith it is compounded of infinite particular Churches, but no *genus* is made by compoſition, *Omne aggregatum & compoſitum eſt integrale.* He makes it alſo to conſiſt of many parts, yea, to have *partes extra partes*, which is the Logicians definition of an Integrall. But how all the Kingdoms in the world (as he ſaith, to make a parallel with the univerſall Church) may be called one Kingdom in the generall (except by logical abſtraction) I underſtand not. Certainly it cannot be by aggregation and compoſition, and by oppoſition of them as parts of that generall Kingdom he ſpeaks of, which yet he yieldeth in the Church-Catholick. They have not all the ſame ſyſteme of written Laws, authorized by the ſame authority, neither have they indefinite habitual Officers, as the Church hath. Sect. 7.

And for Biſhop *Jewell* in his anſwer to *Harding*, he diſputes againſt the headſhip of the Pope, but denyeth not Chriſt to be head of the viſible Church. And though indeed he rightly calls it a new fancy, to prove the Pope to be head of the Church from εἷς κοίρανος ἔστω, as if there were therefore but one King to rule over the whole world, yet he denieth not that *Chriſt* rules over the whole Church, but calls the Church *One Kingdom, One body, One ſheepfold.* And he citeth for the unity of the Church many ſentences out of *Cyprian*, viz. "*Una eſt Eccleſia a Chri-*
"*ſto per totum mundum in plura membra diviſa. Item Epiſcopa-*
"*tus unus, Epiſcoporum concordi numeroſitate diffuſus, Cyp. lib.* 4.
"*Ep.* 2. Alſo, *Eccleſia una eſt, & connexa, & coherentium ſibi in-*
"*vicem Sacerdotum glutine copulata*, Ep. 9. *Quando oramus, non*
"*pro uno oramus, ſed pro toto populo: quia totus populus unus*
"*ſumus. Cyp. in* Orat. Dominic. Again, *Hanc unitatem firmiter*
"*tenere, & vindicare debemus, maximè Epiſcopi, qui in Eccleſia*

Chap. 8. "*præsidemus: ut Episcopatum quoque ipsum unum & indivisum pro-*
"*bemus, Cyp. l.* 3. *Ep* 13. *Etsi pastores multi sumus, unum tamen*
"*gregem pascimus*, &c. *Copiosum est Corpus Sacerdotum, concordiæ*
"*mutuæ glutine atque unitatis vinculo copulatum, ut si quis ex colle-*
"*gio nostro hæresim facere, & gregem Christi lacerare, ac vastare*
"*tentaverit, subveniunt cæteri*, ibid.

So that *Jewel* was far from restraining the Ministers office or power to one Congregation, or from denying the authority of Synods and Councils.

And for M. *Rutherford* in his *Due right of Presbytery*, I marvell M. *Ellis* should cite him, who is professedly point blanck against him, and hath handled both parts of my question, and concludes them affirmatively, *Due right of Presbyteries, pag.* 55. *&c.* and 418. Now whose fault is it to cite authors for him, that are known to be against him?

Sect. 8. I come now to view his *greater Artillery* (as he calls it), and his first argument is, because (saith he) the Scriptures, Christ, and his Apostles are silent, and speak nothing of one Catholick visible Church: yea, (I may add) and all men else, as he hath stated it. But for Scripture-proofs I referre the Reader to what I said formerly, and now have added, *Chap.* 2. But my proofs from Scripture he was pleased to runne over in *vind. pag.* 42. in seven lines without any answer to the particulars.

His second argument is from the institution of Christ; because (saith he) the keys of government were given first and fully, intirely and immediately to the particular Congregation: and this he proves from the Church of the Jews, to which all Church-power was given first and fully: but this was (saith he) a particular Church, not the universall, unless by accident, because there was no other Church-state in the world at that time. And though he grants it to be a Type of the Church of the New Testament, yet not as Catholick, but as Congregational as it self was, or else as mysticall, *vind. pag.* 21.

Answ. It cannot be denyed but there were some things peculiar to the Church of the Jews, as typicall Ordinances, and a typical high Priest, and that it was bounded within certain limits

mits, and they are bound to meet, in their males three times yearly; which pertain not to the Evangelicall Church. But in that one Church there were particular Assemblies for ordinary worship, and extraordinary also, and for acts of government, and they had particular Officers, and Ecclesiasticall rules over them: and there were appeals reserved to the great Councel at *Jerusalem*, and so it could not be a type of a Congregationall Church, for there can be no appeals to that, it being the lowest Church that can be. The particular *Synagogues* were rather Types of the Congregationall Churches, for they are called by the same name, *Jam.* 2. 2. And the Ministers under the Gospel are called by the same names that the indefinite Officers of the Jewish Church were, *viz.* *Priests* and *Levites*, *Isa.* 66. 21. which place is spoken of the time under the Gospel. And if it be granted that the Ministers of the Gospel be given to the whole Church, as the Priests and Levites were indefinitely to the whole Church of the Jews, notwithstanding any particular relation to the particular Synagogues and places they resided in, and taught, or judged in, it is as much as I contend for. And if by mysticall he meaneth the elect only, or entitively only; it could not be a type of the Church-Catholick so, for the Jewish Church was visible and organical. *Sect.* 8.

His second proof is from *Mat.* 18. *Tell the Church*, which saith he, was a particular Congregation which was endued with entire power even to excommunication, *Whatsoever yee shall binde*, &c.

Answ. This was not the Institution, neither was there any donation of the keys, but a supposal of the keys in the particular Churches, which is a thing confessed by all (and this power was also in the Jewish Synagogues). But this is not spoken exclusively, that this power is no where else. If the rulers of the Synagogue had power to excommunicate (to which it is like Christ alluded in that speech) then much more the *Sanedrim*, or highest Court: and so I conceive it is in the Church of the New Testament: If the least combination of Elders have this power given them for matters that concern that Congregation only, then much more a greater company and combination, for matters that concern a greater part of the Church

Chap. 8. under their combination, and for matters of greater moment then can be transacted by the smaller company. But the donation of the keys was to the Apostles together, and they were generall Officers, and stood in relation to no particular Church, and therefore the keys come to the particular Congregation or Ministry there, as to parts of the whole company of Organs, yet immediately, and not by commission from any Catholick Court.

His third proof is, because the first execution of the greatest act of intire power was exercised in a particular Church, without consulting with the universall Church (though the Apostles were then surviving) 1 *Cor.* 5.

Answ. For ought that I know the Church of *Corinth* was a Classical Church, and not a meer Congregational one, for there were Churches in it, 1 *Cor.* 14. 34. Besides the probability that *Cenchrea* was a member thereof. But Sir, who requires the consulting with the Church-Catholick in admitting or ejecting members? Or did the particular Synagogues consult with the *Sanedrim*, or the whole Church of the Jews when they excommunicated any man? Surely they had work enough to do then.

His fourth proof or argument is, because intire power was committed to particular men, *viz.* the Apostles severally, and to all jointly, and therefore not to one visible governing Church, *vind.* p. 23.

Answ. By this argument it appears, the power is given not to the Congregation, but to the Ministers, whose representatives the Apostles were in receiving the keys, severally and jointly, which is as much as the Presbyterians require, *viz.* that the Ministers have power to exercise their ordinary power jointly together upon a call, as well as severally in their particular Congregations, as the Apostles did their extraordinary. Their receiving the keys together signified their representation of the Ministers not multiplyed onely (as M. *Ellis* would evade it) but conjoyned.

His fifth argument is from the reproofs given by *Christ* to the seven severall Churches in the *Revelation*, and not to the combination of them, though neer one another.

Ans.

Answ. For ought appears they might be all Presbyteriall Churches, and not Congregationall onely. The Church of *Ephesus* was one, and that was of more Congregations then one, as hath been shewed before. But how doth this prove these Churches were not, or might not actually have been in combination, if civil authority would have permitted? Were not the Elders of the severall Churches worthy of blame for not doing their duty in their severall Churches? Or will combinations of Congregations now in Classes or Provinces, free their Ministers from blame in neglecting their duties in their particular Congregations? A Classis or Synod is not to be blamed for the faults in a particular Congregation, which ought to be censured in the particular, and not there, neither indeed can be, except they had been brought before them. The severall Churches there had their severall faults, and therefore though the Epistle is written to the seven, yet it was needfull the reproofs should be applied to them severally. And yet some think that the whole Epistle was written and sent to all the seven Churches, from *Rev.* 1. 4, 11. *Sect.* 9.

His second sort of Arguments are from the matter and members of the Church, and he makes it necessary that the whole Church should be gathered together into one place, as the Jewish Church was, and Corporations in their halls, and Kingdoms in their Parlaments: And this he saith I deny against all experience and reason, *vind. p.* 24. *Sect.* 9.

Answ. This hath been answered before among the Objections. I add further that though usually it is so that there are some generall meetings in worldly polities, that are several actual governments, yet it is not always so, as hath been shewed, and where it is so it is a fruit and effect and token of liberty, but ariseth not meerly from unity: because there have been polities that had them not: for this Kingdom was one a good while before there were any Parlaments, and after they were granted they were but occasional: and so there may be occasional meetings in generall Councils, only the vastenesse of the Church, and diversity of civill governments and governours render them very difficult in our days.

But he saith that such an oneneſſe as is in regard of kind and nature

Chap. 8. nature in all the Churches, and in relation to the same head, and in order to, and dependence upon one rule or Law, the Word of God, is no actuall or reall oneneſſe, but in imagination and conceit.

Anſw. It is not actuall indeed but habitual, as hath been ſaid many times over, yet it is real, as well as the four monarchies were real monarchies, and not in imagination only and conceit. He might as well make the head of the Church, and the Laws of the Church, and the Covenant of grace, and the ſeals of the Covenant to be but imaginary and in conceit, as the Church-Catholick, for they are the bonds of the unity, and reall viſible bonds make not an imaginary integral, but a reall. And where (I pray) is this oneneſſe denyed by the brethren, as you alledge, *vind*, p. 24. The inlargement and confirmation of argument, *A non exiſtentiâ & ab impoſſibilitate exſtendi*, have been anſwered before, *Cha.* 7. *Sect.* 10.

Sect. 10. A third ſort of argument he takes from the form and nature of all bodies incorporate, which conſiſt in order of ſuperiour and inferiour, *&c.*

But Chriſts Kingdom is not to be regulated herein according to worldly polities (as himſelf alſo elſewhere in his *vind.* hath noted) ſo alſo Chriſt hath ſaid of the Officers of his Kingdom, that *it ſhall not be ſo among you*, *Mat.* 20. 26. *i. e.* there ſhall be no ſuperiority among you: and yet they were to be Officers of a body, a kingdom, an Eccleſiaſticall polity. But this difficulty is eaſily ſalved, becauſe though one particular Officer hath not power over another, yet the greater number in actuall conſociation, or combination, hath over the leſſe: as it is in a Parlament, or any meeting of the like nature, where all the members are equall *diviſim*, ſeverally taken, yet the leſſe number is ruled, yea, cenſurable by the greater, if there be cauſe.

Diverſe inconveniences he raiſeth from hence, As 1. *a neceſſary exiſtence in one place, and why not at Rome?* 2. *Conſtant ſtanding Officers.* To theſe have been anſwered before. 3. *A common form of faith, diſcipline, worſhip, and profeſſion, agreed on and formally propounded and taken.* I anſwer, Theſe are for the eſſentialls one in the Church-Catholick, ſet down in the word, and ſo acknowledged

ledged often by himself, and they are submitted unto *divisim* by the whole Church. 4. *That all must act by authority, and by virtue of commission from the Church-Catholick, and in the name of the Church-Catholick*: and this the Assertors of this opinion (saith he) say expressly. I answer, it is a meer figment of his own brain, and a great injury to those he fastens it upon. Sect. 11.

And hence the fifth inconvenience (*viz.* That *the Magistrate cannot reform within his own dominions, before hee hath authority derived from the Church-Catholick*, either in a generall Councill, or from their Commitee) falls to the ground. For as the Ecclesiasticall Officers of particular Churches have power from Christ, and not from a generall Councill, to reform their own Congregations, if they be able: so also the Magistrate within his dominions, is *Custos utriusq; tabulæ*, and hath a power *circa sacra*, though not *in sacris*: not intrinsecally as a Church-Officer, yet extrinsecally as a nursing father: and so the Kings of *Judah* had, without authority derived to them from the *Sanedrin*.

But I should think that this Inconvenience lighteth unavoidably upon such as derive the power of the Minister from the people of a particular Congregation, and make them to act as their servants in their name, and according to their votes: for then if the Congregation grow corrupt, they may cast off their faithfull Elders, but their Elders cannot reform them, if they be unwilling; and in a corrupt or infected condition, whether by errour or prophaneneſſe, they will not bee willing to reform.

The sixth inconvenience of a solemn meeting for the election of such generall Officers, is answered already *C.7.S.7.*

The inconvenience of meeting in a generall Councill by reason of multitude, is salved by delegates rightly chosen. And the difference of languages is salved by learning. That was no impediment in the *Councill of Nice*, or any of the generall or large Councils. Neither doth this hinder Princes (as himself confesseth) from one end of the world to another, to hold mutual correspondency. Sect 11.

His fourth sort of arguments (that so he might seem to fetch an argument from every cause) is from the end of the

Chap. 8. Authors of this opinion, *Vind.* pag. 29. Either it is (saith hee) to found the right of Presbyterial Government as is now endeavoured, and to deprive particular Churches of entire power in themselves, or at least of Independency in their government from other Churches: or else to lay a ground-work of a more effectual cure and remedy then hitherto, for all distempers of particular Churches.

Ans. The Presbyterial Government spoileth not Congregations of that due power which Christ hath given them, but helpeth and strengthens them in things of greater difficulty wherein they are too weak, & regulateth male-administrations in the particular Congregations, it serveth for the transacting of business of common concernment: it preserveth unity in the Church which is the body and family of Christ: it suppresseth errours and heresies that arise and spread to the infecting of more Congregations then one, or which particular Congregations cannot suppresse.

And as for absolute independency, as it is disavowed by M. *Ellis*, and (as hee saith) by the greatest patrons of that way in this Kingdom, and beyond the seas: so that way which is provided thereby for the curing of errour and scandal, meerly by advice and swasion, which may or may not bee followed *ad libitum*, it is not a sufficient remedy against obstinacy therein: and for the Non-communion of Churches by sister-Churches without authority, I fear it will prove unwarrantable, and is a *virtual* though not *formal* censuring of them, though their equals; and is a way not to cure Churches, but to cause rents in the Church of Christ, and confusion.

Neither can this associating of Churches together open a wide gap to tyranny, as M. *Ellis* affirms, any more then associating of families into Congregations, where the irregularities and miscarriages even in their particular houses are reproveable and censurable, is a spoiling of families of their liberties, and a tyrannizing over them. The actual union of a Congregation, and the constant, near inspection of the Officers over the particular families, will more (in the eye of reason) intrench upon family-liberties, and call them oftner to censure, then the habitual union of the whole body, or association of Churches remote,

who

who can when they meet (which is but seldom) handle onely matters of joint concernment, and of presumed male administration brought to them by complaint, can infringe the liberties of those Congregations. And if the Church in general be a society to all its members, to which there belong certain common rights and priviledges, as spiritual food, the Word and Sacraments (as M. *Ellis* confesseth) why not spiritual Physick also, which is as necessary? Sect. 11.

Obj. The whole world is one humane society under God the Creator and governour thereof, 1 *Chron.* 29. 11. *All that is in the heaven, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all.* And yet this makes them not one Kingdom politically, no not habitually; but they are distinct Kingdoms, notwithstanding they have the same head, and the same Law of nature common to them all. And therefore the identity of the head and Lawes of the Church-Catholick are not sufficient to make them one Ecclesiastical visible (though but) habitual Kingdom or body.

Ans. There is not *par ratio.* For first, the laws of nature are not one entire, explicite body of written Laws, as Christs Laws for his visible Church are, but internal and invisible, written in the heart onely, and that but dimly, and not aprehended by all, in all the parts thereof alike, through ignorance, rudeness, barbarism, or evil customes.

Secondly, There are no Officers of the whole world, as it is a society, directed by the internal Law of nature: but so there are of the visible Church: and therefore the visible Church is more then a society, it is Christs external, political Kingdom.

Thirdly, There are several chief governours over the several Kingdoms of the world, which are God's vicegerents, and God's annointed ones in their Kingdoms; and written municipal laws belonging to every Kingdom, distinct from other Kingdoms; and priviledges proper to the several Kingdoms, wherein the subjects of other Kingdoms partake not. But Christ hath set no such several, supream, annointed ones over the several Churches, nor permitted the several Churches to make any different laws from his, nor from those laws which are common to the whole Church.

Chap. 8. And the priviledges of the Church are common to all the members of the severall Churches, and they have freedome to communicate together in the holy Ordinances, where-ever they dwell.

Fourthly, The Law of nature is given by God as an invisible Creatour, the Laws of the Church are given by Christ, a God-man, as a Mediator. As he is God hee hath an essentiall right to be governour of angells and men, and all other creatures, but as Mediatour he hath a donative Kingdome of grace, and is a politicall head of an externall visible Kingdome, which is but one.

Fifthly, All mankind are not entred into one body by one external instituted sign, badge, enrowlment, and initiall seal, nor are entred into one explicite, actuall Covenant, nor make an explicite, actuall profession of subjection to the same God, or to the same systeme of written Laws. And therefore that parallel which these two reverend Ministers M. *Allen* and M. *Shepherd* (whom I love and reverence much in the Lord) endeavour to draw between mankind and the Oecumenicall Church in their *Defence unto the nine questions or positions*, p. 79. will not suit and agree in all things.

6. Yet as all men are one society, though they want Officers, as such, yet are they bound to combine, even from that internall union, to preserve themselves, and maintain the Law of nature. Suppose there were some *circumcelliones* or some *conjurers* that sought to destroy mankind in generall, not because they are of this or that Kingdom, upon some particular quarrel, but because they are men: or that endeavoured to poyson and infect the air, or let in the sea to drown the earth, or take away the light of the Sun (if such things were possible) or any kinde of wilde beast should multiply that would destroy all mankinde; then all mankinde setting aside their particular immunities, combinations, Laws, yea, and quarrells, ought and would unite themselves *as men* to preserve mankind, and oppose such common enemies of mankinde. Forreign Nations will combine to vindicate *Jus Gentium* if it be violated. All Nations combine against *Pirates*, notwithstanding particular distinctions and oppositions, yea, so far as mens positive laws are generall, as the

the civill Law reacheth far over many Kingdoms, if there be any oppositions or obstructions that hinder the exercise thereof, for common good; all that submit themselves thereunto would notwithstanding their particular distinctions joyn together to remove the same. Sect. 11.

Much more then ought there to an union and combination between the severall parts of the Church, which hath the same head and King over the whole, of our own nature, who hath given us one systeme of written laws, and but one charter for the whole, and made Officers for the good of the whole, enduing them with an habitual power of office to administer all his Ordinances in any part of the Church upon a call. And if they could meet together, they might actually teach and rule the whole Church, as one Congregation, as M. *Ellis* granteth: and because they cannot so meet, yet by the same reason if a great part of them meet together, the Elders set over them may teach and rule them joyntly together, as well as severally asunder. For the greater number of Churches being considered as combined and consociated parts of the whole, bear the same relation in a proportion to the lesse, that the greater number in the same Congregation do to the lesse: and therefore if the major part in the Congregational Eldership shall over-rule the lesse by their votes, so by proportion shall the greater number of any greater Presbytery whether *Classical*, *Provincial*, or *National*, &c. being in actual consociation and combination, over-rule the lesse, if they dissent.

But because there are so many superstitions, errours and heresies in the *Asian*, *African*, *European* and *American* Churches, as M. *A.* and M. *S.* in their *defence* p. 92. do take notice of, (which book I confesse it was mine unhappinesse not to hear of untill this tractate of mine was transcribed for the presse, and who have dealt exceeding candidly upon this question, and seem to yield the fairest concessions toward the universality, unity, integrality, and priority of the whole Church in some respects of reason, *pag.* 77. though not so much as is contended for) yet I say for these things sake, I should be very tender in defining (as the case now standeth) what Churches, or how farre the visible Churches may with convenience or safety enter into actu-

Quest. 2. ctual combination, lest the truths of God, or the liberties of the more sound and pure Churches should bee prejudiced thereby.

The second Question.

I come now to handle the predicate of my Question, which I may well call a second Question, and that is, *Which of these two Churches is* Prima *or first, and which* Secundaria *or secondary?*

Sect 1. BEfore I answer, I desire it may bee remembred that the comparison is not between the invisible and the visible Church, but between the visible Catholick-Church, and the particular visible Churches. And then I answer, I conceive the Church-Catholicke visible is *prima*, and the particular Churches are *secundariæ*, and in that sense *ortæ*, as beeing ministerially converted and admitted by it.

But for our better understanding of this priority, I shall first set down what kinde of priority this is, and what not. I doe not mean a priority of time, as if the Church-Catholick should be παλαιότερον τὶ, *vetustius & antiquius quid*: and yet the Evangelical Church was first set up in time, before there were any divisions into particular Churches: but now it is divided, the members that are born in the several Congregations, enter into the generall and particular Churches, *simul tempore*, though not *ratione & naturâ*. As a freeman in *London* take's up his freedom of the City, and of such a hall or company at once. But those that are born in it, and converted to it, finde the Church-Catholick already constituted before them even in time. Also, I do not mean in regard of constitution of the whole political Kingdome of Christ by aggregation and combination, as M. *Hooker* understands mee, for the particular Congregations must exist before they can bee combined and aggregated. Neither do I mean in regard of operation, for now the Church is constituted

constituted, and divided into particular combinations, the particular Churches are first in their ordinary operations. And yet the Evangelical Church did put forth operations at first, before any such divisions, and without any reference to them. *Sect. 1.*

But positively I mean the Church-Catholick is before the particular.

1. *Intentione divinâ*, in God's intention: as Nature intends first the whole man, and not any part of man, although the parts are in some sense before the whole in consideration, for the whole is made up of them.

2. *Institutione divinâ* In regard of God's institution. God did first institute the whole by one Charter, Covenant and systeme of Laws, and the particular Congregations secondarily, for convenient communication of persons, and transactions of business, *Go teach all Nations* was the first Commission after Christs resurrection.

3. *Donatione divinâ*, for the Ordinances and priviledges of the Church were first given to the whole, & secondarily to the particular Congregations: as the priviledges of any Kingdom and Corporation are.

4. The Church-Catholick is *prior dignitate* in dignity, a Kingdom is of more dignity and honour then any particular town; and a City then any street or ward, The whole hath more dignity then any part. Yea, and I may say also in authority, for the authority of the whole is greater in divers respects then of the parts.

5. *Perfectione*, for the perfection of the whole is made up of the perfection of the parts, a whole Kingdom of the parts of it: and any whole comprizeth the perfection of the parts of it; a particular street or ward is an imperfect, incompleat thing, and not consistent alone, but as a part in reference to the whole: and as a member in reference to the whole body. The particulars may have the perfection of parts, and some bee more perfect then others, but the whole is most perfect; and the perfections of the parts concurr in the perfection of the whole.

6. *Entitivè* or *essentialiter*, the Church Entitive is before the Organical, for the Organical is made up of the members of the

Quest. 2. the Church Entitive, and the Church-Entitve affords materials to the Church-organical. And in this respect the particular Churches are properly *ortæ*, arising out of the Entitive: and so also is the whole Church-organical, for it ariseth out of the combination of the particular Congregations, and both it and they consist onely of members of the Church Entitive. And herein I consent unto M. *Parker* in this sense; but not that the habituall power of Elders should arise from the particular Congregations to act in Synods, but onely in regard of their evocation and exciting of their power to act in reference to them *pro hic & nunc*.

7. *Causalitate efficientis Ministerialis*, For the Church-Catholick already converted is a means of converting more unto them, as opportunity is afforded, and of admitting ministerially into the Church Catholick both entitive first, and then organicall, both private members and also Officers into their habitual office.

8. *Cognitione sive noscibilitate perfectâ*. For though this or that Congregation be *proprior ad sensum*, and so *notior respectu nostri*, which is *cognitione confusâ*, yet the Church Catholick is γνωριμώτερον ἁπλῶς *noscibilior simpliciter*. *Distincta enim cognitio sequitur ordinem naturæ, in se, & in mente benè disposita*. As *universalia sunt notiora minus universalibus, & species infimæ, individuis*. The Kingdome of *England* as a Kingdom is *propius ad rationem*, and so *noscibilius distinctâ ratione*: but particular towns are *propiora ad sensum* The notion of an English man comes first upon a subject of this Kingdome, before of a Suffolk man.

A man may have knowledge of *England* as a Kingdom, and be well skilled in the polity, laws, and priviledges thereof, and yet by sense have but little or no knowledge of particular Towns: so a man may know much of the Church, as Christs Kingdome, and bee well skilled in the Laws, Ordinances, and priviledges thereof, and yet know but few particular Churches.

So that the priority of the Church-Catholick visible, in respect of the particulars, is the like priority of a Kingdome to the parts of it, or of a Corporation in respect of the parts

of

of it; which is not meant in a mathematical or techtonicall consideration, for so the particular buildings are *prima*, and the whole city *orta*, yet so M. *Hooker* understood mee in his acute arguing about *integrale*, *Surv. pag.* 255. But in regard of *intention*, *institution*, *donation of priviledges*, *dignity*, *perfection*, *essence*, *instrumentall efficiency*, *and perfect cognition of it*. *Sect.* 2.

There is also a difference between *ortum & secundarium*, for every *ortum* is *secundarium*, but every *secundarium* is not *ortum*. But I principally meant *secundarium* or *secundari*: yet in regard the particular Churches arise and spring out of the Church-Entitive, and are converted and admitted ministerially by the Church-Catholick already in being, they may truly be said to be *ortæ*, and the Catholick *prima*.

First, all the names that are in the Scripture given unto the Church-visible, agree primarily to the Church-Catholick: and secondarily to particular Congregations. As ἐκκλησία, κυριακή: we are first considered, as called out from Idols, and devoted to be the Lords people, before we can be considered of this or that Congregation. We know they were given even to the Jews, before ever any Congregationall Evangelicall Churches had existence, *Act.* 7. 38. *The Church in the wilderness*, And the Jews are frequently called *the Lords people*. So the Church is called *the house of the living God*, 1 Tim. 3. 15. *And the ground and pillar of truth*, *Gods vineyard*, Joh. 15. 1. Wherein branches in Christ bearing no fruit are cut off, *Christs sheepfold*, Joh. 10. 16. *Barnfloor*, Mat 3. 12. *Drag-net*, *Wheat-field*, *Kingdom of heaven*, Mat. 13. 37, 38. *A great house wherein are vessels even of dishonour*, 2 Tim. 2. 20. These names cannot be limited or appropriated to any particular Congregation, but are first true of the whole Church, and of every particular Church as a part thereof. *Congregationes particulares sunt quasi partes similares Ecclesiæ Catholicæ, atque adeò & nomen & naturam ejus participant.* Amef. med. lib. 1. chap. 32. s. 4. *Sect.* 2.

Secondly, that is the primary Church to which the Covenant, Promises, Laws and Priviledges of the Church do primarily belong: but the Covenant, Promises, Laws and Priviledges do primarily belong to the Church-Catholick. Therefore, *&c.*

Quest. 2. The minor I prove, because the Covenant of grace and salvation by Christ, and the first Evangelical promise that ever was made in the world, was to *Adam* and *Eve*, representing all mankind, and therefore consequently the whole Church of God. This was before there was any division or distinction made of Churches into Jew and Gentile, National or Congregational.

Again, the main commission for gathering the Evangelicall Church was, *Go teach all Nations, and baptize them, in the name of the Father, Son, and holy Ghost, Mat.* 28. And this was before any divisions or subdivisions were appointed: and they were secondarily brought in, for order and convenient administration of Ordinances, and communication of members, and transaction of businesse: and they being similar parts of the whole, receive their particular distinctions from external, accidental, and adventitious particularities, as the places where they exist, the particular Officers set over them; their purity or impurity, eminency or obscurity, multitude or paucity, zeal or remisnesse, antiquity or late constitution, *&c.* They all retain the generall essential form and difference from heathens, and among themselves, as parts of a similar body, are distinguished but by accidentall differences.

And that promise that *the gates of hell shall never prevail against the Church*; is primarily given to the Church-Catholick visible here on earth; For that in heaven is not assailed by the gates of hell, but only that on earth. And though it may seem to be applicable to the invisible only, yet to those as visible; for so they are assailed by persecutions and heresies.

Again, *He that believeth and is baptized, shall be saved, Mar.* 16. This doth primarily belong to the Church-Catholick, and that a visible Church, because capable of Baptism, and though it be applicable to every member of any particular Congregation, yet not as being a member of that particular society or confederation, but as being in the generall Covenant, and so a member of the Church Catholick, to which that promise was made. Yea, look over all the promises in the New Testament, and you shall find them made in general, without the least respect or reference to the particular confederations or Congregations wherein the

believers

believers lived. In any similar body, as water, the accidents do not primarily pertain to this or that particular drop, and secondarily to the whole, but first to the whole, and secondarily to this or that drop. So the promises and priviledges of the Church do not primarily belong to this or that particular Church, and secondarily to the Catholick: but first to the Catholick, and secondarily to this or that particular Congregation or person, as being a member thereof. *Sect.* 2.

The Laws also are given to the whole Church primarily, as the Laws of *England* are to the whole Kingdom primarily, and to the particular divisions secondarily, and all are bound to obedience not as Suffolk or Essex men, but as Subjects of this Kingdom. So the Laws of Christ binde every particular Church, but not because in such a particular Covenant or confederation, but because Subjects of Christs visible Kingdom.

The like may be said of the priviledges of the Church. Two main priviledges of the Church are *federall holinesse* of the children of visible believers, and *right to the Ordinances*, *in foro Ecclesiæ*. Now neither of both these betide any primarily as a member of a particular Congregation, but as a member of the Church-Catholick.

For *federal or covenant-holinesse*, whereby the children of visible believers are, ἁγίοι, it betideth no mans children because the parents are of this or that, or any Congregation, but because of the Church-Catholick, yea, though but entitive, if under the seal of Baptism.

This I prove thus. That which should have been, though the particular relation to a particular Congregation had never been, and which continueth when the particular relation ceaseth, that is not a proper priviledg of that relation, but such is federal-holinesse, in regard of relation to any particular Congregation. Therefore, *&c.*

Suppose those baptized by *John Baptist* or by *Christs Disciples* before there were any particular distinctions, should have had any children; or the *Eunuch* (if he were an *Eunuch* by office only, and not in body) baptized by *Philip*, who went immediately home into his own countrey, or *Cornelius* and

Quest. 2. his friends baptized at *Peters* command, should not their children be ἅγιοι?

Suppose a Church dissolved by war, the Minister and people slain, or dying by some raging pestilence, and some women left with child, and haply they carried away captive, should not their children be ἅγιοι, because the particular relation is extinct? Do not those women remain members of the Church? But they cease to remain members of that particular Church or Integrall, for that is ceased. Therefore of the Church-Catholick or of none. Are they to be accounted without in the Apostles sense? Are visible believers not yet joined in Church-order or fellowship by a particular Covenant to be accounted without? Or is a Congregation deprived of Elders by death, and in that interval destitute of Word, Sacraments, and discipline to be accounted without? Is it the particular joining of a company of private Christians together without Officers, before they be organized, that gives them their right primarily to the Ordinances? I fear too much is attributed to that particular conjunction and covenant, and too much weight laid upon it, which is a very accidentall thing to our right to Ordinances, and enters not into it at all, but is mutable and extinguishible, without the least impeaching of the right to Ordinances.

If the reason whereupon the Apostle saith the Church of *Corinth* was not to judge them that were without, was because they were not within the Church of *Corinth*, and so not under their particular censure or judgment, this holdeth true of them that be of another society or Congregation, desiring to be admitted to the Sacrament, as well as of such as are no set members, desiring to be received to the Lords Supper. And so all members which are of one society, are without unto another. See M. *Bals* triall, *pag.* 47. But by fornicators of this world, whom the Apostle pointeth unto by the title of being *without*, 1 *Cor.* 10. 11. he means such as had not received the Covenant of grace: such as were aliens from the Common-wealth of *Israel*, strangers from the covenant of promise, having no hope, and without God in the world, *Ibid.*

And for right to the Ordinances, it ariseth from the generall Covenant, and so is a priviledge primarily belonging to visible

sible believers, though in no particular consociation, the admission into the particular Congregation only affords an opportunity, because thereby a particular Minister hath taken the charge of him, and must administer the Ordinances to him, which any other Minister may do upon occasion. *Sect. 30.*

For Baptism, it cannot be a priviledge of the particular Covenant, for if a Pagan be converted he must be baptized before he can be admitted a member of the particular Congregation, and this must be by some Minister: Therefore baptism is a priviledge of the Church-Entitive, and a Minister can, yea, and must sometimes exert his power of office, not only beyond his own Congregation, even into others, but beyond the Church organicall into the Church-Entitive, to set Christs seal there. And for the children of visible believers, though born never so farre from the place where the particular Minister liveth, which hath the actuall care of his parents, be it by sea or by land, any Minister may administer Baptism to them, because they are holy. *Infantes baptizandi sunt, non ut sancti sint, sed quia sancto sunt.* Whitak.

The promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call, saith *Peter*, *Act.* 2. 39. This promise is that externall Covenant to which Baptism doth belong; for it is brought in as an argument to move them to repentance, and receiving of Baptism, and declareth their right, and their childrens right, which is nothing else but the call of God, and their answer thereunto.

The Sacraments are not seals of the particular Covenant, but the generall, and therefore all that are in the generall Covenant have right thereunto, as they are capable. The five Apologists acknowledge that some of them had children born after they were actually in this way of communion, which were baptized by some of our Ministers in our Parishional Congregations. *Apol. Narr. p. 6.*

And some of our brethren (and none of the meanest) sailing hence to *New-England*, after their departure from their particular Congregations here, and before their particular combination there, had sea-born children, which were baptized on

Quest. 2. ship-board: and I my self was desired to baptize one of them, before the Ship could put forth out of the channel.

And for the Lords Supper, it is a priviledge not springing from the particular Covenant, but the generall: and as all that were circumcised were bound to keep the Passeover, where-ever they dwelt, so every baptized person being of age, and otherwise fit, is bound to receive the Lords Supper, and therefore hath a right thereto, though his condition of calling, or other accidents hinder him from a fixed membership. And in Congregational Churches the brethren of one Congregation communicate at the Lords Table in other Congregations, as occasion is offered: but surely it cannot be by virtue of a particular Covenant, entred into with their own members, for that can give right no where else, but it is by virtue of a Covenant that is common to all visible believers, which is the generall Covenant. Can we conceive that a visible believer having visible right to Christ, and living holily should want right to the seals? *Can any man forbid water that these should not be baptized that have received the holy Ghost as well as we*? saith *Peter* of *Cornelius* and his company. So (may I say) can any man forbid the Lords Supper to be administred to such as have received Christ, and his Spirit, and are baptized as well as we? See more of this *Qu.* 2. *Sect.* 4.

M. *Norton in his answer to Apollonius, pag.* 32. acknowledgeth the Sacraments are not signs or seals of the Ecclesiasticall Covenant (as he calls it) but signs and seals of the Covenant of grace, and yet the Sacraments are to be administred onely to such as are entred into the Ecclesiasticall Covenant, explicitly or implicitly: his reason is because the Sacraments are to be administred onely *federatis*, *i. e.* to such as are in Covenant, and so members first.

If M. *Norton* meaneth by Covenant, the Covenant of grace, it is true, they must be in the Covenant of grace, externally at least, by professed yielding themselves to the Lord, or by federall holinesse, before they be capable of Baptism, but then it is nothing to his purpose, but if he mean a particular, Ecclesiasticall Covenant, whereby he is made a member of a particular Congregation, then I conceive it is no way requisite unto baptism,

tism. It is against the order of nature that the particular Covenant which is but humane, arbitrary, mutable, extinguishible and accidentall, should precede the generall which is divine, necessary, immutable, perpetuall, and essentiall to a Christian: it is as if a man should first be made a free-man of *London*, and then a Denizon of *England*. Indeed he is not capable of the priviledges that are peculiar to that Congregation, except he be a member of it, but Baptism is a generall priviledge of every subject of Christs Kingdom. Neither have we any precept in the Scripture, for the precedency of the particular Covenant before the general: nor any example or intimation of any such practice in Scripture, but of the contrary. What particular Congregational Covenant did those that were baptized by *John Baptist*, or Christs Disciples enter into before baptism? or the *Eunuch*, the Jailor and his houshould, or *Lydia*, or *Paul*, or *Cornelius*, or the three thousand converted by *Peter*, that were inhabitans of so many severall countries? True indeed some of them were members of the Jewish Church, and so in the general Covenant, but what is that to the making of them members of a particular, Evangelical Congregational Church? Infants are acknowledged to be members of the Church before baptism, *p.* 25. and *Bucer Loc.* 47. cited for it, yet they enter into no such Covenant before Baptism. M. *Norton* confesseth, *p.* 25. that the *Protobaptizatus* could not be a member of a Church, unless one man might be a Church, or a member be without an integral. It is a marvel that seeing so much weight lyeth on this particular Church-Covenant, *viz.* The interest in the seals of the Covenant of grace, the Scripture should never give any intimation of it, or directions about it. *Sect.* 2.

The like may be said of hearing the Word, any visible believer may hear it where-ever God giveth him opportunity, not as a heathen, or man without, but as his rightfull portion. And any Christian may join in prayer, and say, *Our Father, &c.* with any Christians in the furthest parts of the world, if hee should come into their company, in the performance of such duties.

The greatest Query is about the Ordinances of Discipline, because they cannot be dispensed by a single Elder, but in a

College

Quest. 2. College or Presbytery of Elders in combination, and require a joynt power to be exercised in the inflicting of censures, and this power is not so facil to be drawn into act as the power to administer Ordinances of worship, which may be by intreaty of any single Minister in any place. But first every one, even as a member of the Church-Catholick, yea, though but entitive, is bound to submit thereunto by his entring, by the generall Covenant, into the Kingdom of Christ, that being one of his Ordinances, and is needfull and beneficiall to all Christians.

And every Elder, as he is given to the Church-Catholick, as every *Levite* was to all *Israel*, hath right *in actu primo* to dispense the Ordinances of Discipline every where, if he hath a sufficient call. And in consideration, this Ordinance is given in the same method that the others are, *viz.* first to the whole body and Kingdom of Christ, and secondarily to the particular parts, and yet as in other Ordinances the particular Churches which are last in intention, are first in execution and operation, so it is likewise in this: and so it is in administration of Justice in a Kingdom, the Laws are made for the whole Kingdom, and com secondarily to particular Counties and Corporations, are executed primarily and immediatly in those particular Counties and Corporations, and yet this hinders not the power of Parlaments, or Officers called thereto, to dispense justice to divers Counties, yea, to the whole Kingdom, and to relieve such as are wronged in their particular associations.

Suppose an Apostl should have preach'd in a city, and converted but a few, haply most or all of them women, as it was *Paul's* lot to preach to a company of women, *Act.* 16. 13. so that they could not be brought into one Organical Congregation: could it be conceived that they, though baptized, were still *without*? And were not their children *ἅγιοι*? And if any of them should miscarry in their judgments or practices, had *Paul* nothing to do to censure them, because they were not congregated and combined by a particular Covenant in a Church-way (as some term it) but remain unfixed members of the Church-Catholick. If they be liable to censure, then doth discipline belong to the Church-Catholick primarily.

Nay

Nay, let that bee ſuppoſed for illuſtration ſake which *Paul* Gal. 1. 8. ſuppoſeth of himſelf, that hee or any of the Apoſtles ſhould have apoſtatized, and either preached another Meſſias, or lived ſcandalouſly, or prooved a perſecutor: had Chriſt left the Church no key to binde him, becauſe hee was a general Officer and a fixed member of no particular Congregation? might not the reſt of the Apoſtles excommunicate him? then that cenſure would bee Catholick, without reſpect to any particular Congregation. *Sect.* 2.

The Ordinances of Diſcipline were firſt given to the Church-Catholick, becauſe the keys were firſt given to the Apoſtles, who were general Paſtours, and therefore the keys are Catholick.

Alſo the cenſures paſt in one Congregation reach the whole Church-Catholick viſible, and are binding to the whole, and their abſolution reacheth as farr, and let's the perſon into an habitual right to communicate any where again, as hath been ſhewed before.

That which belongeth to every part of a ſimilar body, that primarily belongs to the whole: but Diſcipline beelongeth to every part of the Church-Catholick which is a ſimilar body: and therefore it primarily belongs to the whole.

If the keyes be not Catholike then this inconvenience will follow, that a viſible beleever obtaining baptiſm before he be a fixed member, may either through pretence of ſcrupuloſity, or perigrination, factorſhip, or frequent removing, or refuſal to joyn with any particular Congregation (though never ſo heretical or ſcandalous) ſhall thereby eſcape all cenſures, becauſe the keys are onely particular, and no body can inflict any cenſure upon him: and yet being a viſible member, under the ſeal of the covenant, ſhall converſe with other Chriſtians, and haply upon this habitual right, hear the Word, or haply be admitted to the Lords Table. Which is as if a ſubject of *England*, becauſe he will be a fixed inhabitant in no Town, but wandring up and down, drinking, thieving, and whoring, thereby ſhould eſcape all civil cenſures.

It is common to all polities that every County, Corporation,

Quest. 2. or division that have power to administer justice, according to the laws of the polity, shall apprehend malefactors within their limits (wherever the malefactor hath his constant dwelling) and either punish them themselves, or turn them over to such as are called to administer justice to the whole: and otherwise outrages cannot bee avoided or punished, which are committed by men in places remote from their dwellings.

The like power must bee allowed in Christs Ecclesiastical polity, that the visible members of Christs Church may either bee censured by the particular Church in whose limits they offend, or bee sent to the Church to which they belong, which the offended Church hath no power by civil compulsion to do, or that Church is very farr off, haply in another Country: or haply they belong to none: or else there must bee a combined Eldership that may censure such persons. Though civil limits be appointed for cohabitation of the members of particular Congregations, and for maintenance of their Ministers, and providing for the poor, and are not essential to the Church, but the members are to bee accounted as members of that Congregation every where, and the Elders if in travel with any of their Congregation, ought to watch over them and admonish them as their Elders, and they to obey them where ever they become, which sheweth that external limits bound not the Ministerial power, as it doth the civil power of a Mayor or Constable: yet there must be some kinde of proportion holden with civil polities for the censuring of wandring Christians; else may hereticks and scandalous Christians come from forreign parts, and do much hurt, and yet avoid all censures.

Sect. 3. Thirdly, *Christs Offices* are first intended for, and executed on the Church-Catholick here below. *Hee is a King, Priest, and Prophet* primarily in respect of the whole, and but secondarily in respect of a particular Congregation or member. Gods aim in redemption was to redeem the whole primarily, and secondarily the particulars. *God so loved the world that hee gave his onely begotten Sonne*, &c. *i. e.* not the Jew onely, but the Gentile also: And so in the application of that redemption, as Christ is a Priest hee reconcileth and intercedeth for all the elect: as a Pro-

phet

phet he teacheth all; as a King he ruleth all primarily, and particulars secondarily. So is it also in Christs external Kingdom, as well as his internal. As an earthly King is indeed King of *Thomas* and *John* &c. but not primarily, but secondarily as they are members of his Kingdome. And the naturall head is indeed head to the little finger and toe, but not primarily, but as they are parts of the wholebody, whereof it is head: so Christ is a mysticall head of the whole Church primarily, and secondarily of the particular parts contained in, and under the whole. *Sect.* 3.

Fourthly, *The signs that difference the true Church from a false*, do not primarily belong to a particular Congregation, but to the Church-Catholick visible, *viz. Profession of the true faith, administration of Gods true Ordinances*, for therein the whole Church agree, and this thereby distinguished from those that are without, not from those that are within. These are no notes to know this or that particular Church by from another, for they are common to the universall Church, they distinguish them not among themselves, but from the generall common opposite, the heathen or the grosse heretick. A man being led into a vault, where were the skulls of many dead men, and understanding that *Alexanders* skull was there, desired his guide to shew him that, his guide told him it was that skull with the hollow eyeholes, and grisly nose, and sutures crossing the brain-pan, and when the man replyed that they had all so, yea, saith his guide, there is no difference between Kings, and other mens skulls when they are dead. So if any man should ask which is the Church of *Ipswich*, *Dedham*, &c. it were a folly to say it is the Church where the word of God is preached, and Sacraments administred, and that professe Jesus to be crucified, dead and buried, risen again, and ascended into heaven, *&c.* for so do all the Church-Catholick, but we must give other notes to distinguish any of them, for these are not *distinctive* because *common*. That which is *primary* to any thing is *distinctive* to that thing, but that which is *secondary* and common is not *distinctive* from other particulars of the like kind, or from other parts of a similar integral.

Fifthly, All the members of the particular Churches are mem-

Quest. 2. members of the Church-Catholike, yea, that relation belongs first unto them.

If they be born within the pale of the Church, they have federal holinesse, and are ἅγιοι, not because members of this or that Congregation, but because born of parents within the general, external Covenant, and so within the Church-Catholike. *If they be converted from heathens*, they are not first converted into this or that particular Church, but converted first into the Church-Catholike, and then secondarily admitted members of this or that particular Congregation, after they be baptized. A man may dwell in one City, and hear the word of God by accident in another citie, and thereby be converted, but he is not converted to be a member of the Church where he was converted, but into the Church-Catholike. So that *particular Congregations are made up of members of the Catholike*, and therefore most properly in that sense are said to be *One*. For such a convert may joyn himself after his conversion to what Congregation he pleaseth to inhabit among. If a man comes into a Parish that is an heathen, he is not a member of that particular Church (though he shall be a civil member of the Town) because he is not a member of the Church-Catholike, but if he be a Christian, then he is a member of that particular Church where he resideth, or fit so to be, and ought not to be denied admission or communion (if no just exception lieth against him) though he had never been a member of any other Congregation. The particular companies in *London* are made up onely of free-men that are joyned together in some particular body or society, belonging to such or such a Hall; now the first notion that comes upon any such persons or companies, is, that they are free-men of *London*, and secondarily that they are distinct from other free-men, by being of this or that particular companie, belonging to such a Hall. So it is for all Churches: first of all, the members are conceived to be *free of the Church-Catholike*, and secondarily, *distinct by their societies* in this or that particular Assembly.

And though haply this similitude holdeth not in every thing, as the not removing from one company to another, and being received in there, because he is a free-man; yet it is free for any

any Christian to change his particular relation from one Congregation to another, because he is a Christian, and takes not up his first freedom into a particular Congregation or company, but into the Catholicke. They are made members of the whole body and Kingdom of Christ, by conversion to the faith, and initiated by the Sacrament of Baptism, but are secondarily made members of the particular Congregation by cohabitation or consociation. He that is free of one Corporation may not thereupon remove to another, and set up his trade as a free-man there, because they are constituted by several charters: but the whole Church-Catholike hath but one charter, and by that a Christian is free in any Ecclesiastical Corporation, where ever he please to inhabit, and may not by them be inhibited. As he that was free of *Rome* was free where ever he became in all the Romane Empire. *Sect.* 3.

Suppose a man had abundance of sheep, as *Abraham*, *Isaac*, and *Jacob*, and *Job*, who had 14000. and these sheep had all one brand of the owners upon them, and these sheep were divided into several flocks, under several shepheards, in several sheep-walks, of the same owners, according to his appointment: the primary consideration of any of these sheep or flocks, is not that they are under such a keeper, in such a sheep-walk, but the first consideration of them is, they are such a mans sheep, bearing his brand, and fed by his servants, on his ground, and then the more particular and secondary consideration and notion is, that they are under such a particular shepherd, in such a walk. And the like may be said in a civil respect; the first consideration of a man, is that he is an English man, and so a subject of this kingdom, and the secondary that he is a *Suffolk* man, or an *Ipswich* man. So the first consideration in a spiritual respect of a man, or a Congregation, is, that they are the Lords people, that they belong to Christ, and are his subjects, born, or converted to him, fed, and nourished, and ruled by his Ordinances and Officers, and then the particular secondary notion is, that they are fed and ruled by such Elders, in such a place or society.

It is an usual similitude on all hands to compare the Church to the Sea or Ocean; which though it be one, yet as it washeth

upon this or that Countrey, receiveth the name and distinction
Quest. 2. of the *German, Spanish, Irish, or British Seas.* And so when it puts in at any creek, because it is continuous with the Sea, we call it the Sea. And we say the Sea comes up at *Harwich, Ipswich, Manitree, Colchester*: now it were absurd for any man to think that the particular Seas were the prime Seas, and the main is *Mare secundarium* or *ertum*; Or because the name *Sea* is indulged to this or that arm or Creek, that therefore that should monoplize the name *Sea* to it self, that there should bee no *Sea*, but such Creeks, or that any such Creeks should arrogate the name and priviledges of the *Sea*, first, to themselves, and leave them but secondarily to the main. So it is for particular Congregations, which have the name and priviledges of the Church indulged to them at second or third hand (because they are members and similar parts of the whole) to usurp and challenge the name and priviledges given by God to the Church-Catholick, primarily to themselves, and leave them secondarily to the Church-Catholick.

Chap. 4. Sixthly, *The Ministers are primarily Ministers of the Church-Catholick, secondarily of this or that particular flock or Congregation; and therefore the Catholick is the prime Church.* And this appears thus. *That Church to which the denotation of the Ministry was first made, is the first subject thereof: but that was the Church-Catholick.* Therefore, *&c.*

For proof hereof see *Mat.* 28. 19. and 1 *Cor.* 12. 28, 29. *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers.* Now this Church was the Church-Catholick, and not any particular Congregation, for it is the Church to which God gave Apostles. Note also from hence, that the same Church to which God gave Apostles and Prophets, to the same he gave Teachers also: though not with general, actual power, as to the extraordinary Officers, yet with habituall power of office. And although *Bishop, Pastor, Elder* and *Minister* do carry a reference to some particular place wherein by the polity of the Church such Officers are set; yet have they a more general relation extending to the whole Church-Catholick, as hath been shewed before.

Paul an Apostle calls himself a *Teacher and Preacher*, 2 Tim.

1. 11.

1. 11. *Peter* also and *John* the Apostles call themselvs *Presbyters*, 1 Pet. 5. 1. 2 *Ep. Joh.* 1. and 3. *Ep. John.* 1. We finde also Ministers are in Scripture spoken of under a general notion. They are called *Ministers of the word*, Luk. 1. 2. and *Ministers of God*, 1 Cor. 6. 4. and *Ministers of Christ*, 1 Cor. 4. 1. and *Ministers of the New Testament*, 2 Cor. 3. 6. and *Ministers of the Gospel*, 1 Thes. 3. 2. and *Ministers of the Lord*, Ephes. 6. 21. Where the Ministerial Office is set down by the reference thereof to the *Author* that employeth them, and the *subject* about which they are employed, and not the object persons, unto whom they ministred. *They are not called Ministers of the people, as if they carried their keys, and were their stewards, but their Teachers, Rulers, Pastours, Overseers, Fathers or Ministers for them*, Col. 1. 7. Indeed the Apostle saith, they are your servants for Christs sake, 2 *Cor.* 4. 5. As the Gentlmen that serv a Noble man, serv the meanest that are invited to his table, but therein they do service to their Lord. *Sect.* 4.

And the Angels themselvs (by whose names Ministers are called in 2. and 3. of *Revelation*) they are ministring spirits sent out for the good of the Elect, but it is in subjection and obedience to God, and not to them.

And if a Minister of this or that Congregation bee not a Minister of the Church-Catholick visible, *then hee is no Minister out of his own Congregation, and therefore cannot preach or administer any Sacrament as a Minister, out of his own Congregation*, yea, if any members of another Congregation should come and hear a Minister preach in his own Congregation, hee could not preach to them, nor they hear him as a Minister, but onely as a gifted brother. And though hee may pray and beseech his own flock as an Ambassadour of Christ, to bee reconciled unto God, 2 *Cor.* 5. 20. yet hee cannot say so to any other, except hee bee an Ambassadour in office unto others also. And if hee bee a Minister to one member besides his own Congregation, then is hee so indefinitely to all, by the same reason.

But if hee deliver the word as a Minister to his own Congregation only, then the same word which is delivered at the same time by the same man, is delivered by vertue of the Ministerial office to some, and to others *ex officio charitatis generali*, onely

as a gifted brother. And if this be granted, which is absurd, yet
Quest. 2. a greater absurdity will follow, *viz.* that if he administer the Lords Supper to any members of another Congregation, he must do that also as a gifted brother, and as a private person; whereas a private person out of office, hath nothing to do to administer the seals of the Covenant, as is confessed by all, except a few Anabaptists of late on purpose, as I conceive, to avoid this argument. And yet this communion of members of other Congregations is frequent among our brethren for Congregational Churches. Neither can this be answered that it is done by vertue of communion of Churches, except there be a communion of offices and Officers, and so every Minister be an indefinite, habitual Officer, and a Minister of the Church Catholick.

And if a Minister hath an indefinite office, and can administer the seals of the Covenant, to strangers in his own Congregation, in his own meeting-house, then any where else, in any other meeting-house; for no man will say his Ministerial office is circumscribed by, or tyed unto the fabrick of his own meeting-house, or any especiall influence or authority afforded him in the execution of his Ministerial function by the presence of his own Congregation. He whose office is limited within, and stands wholly in relation to a particular place, is out of office when he is out of that place, as a Major of a Corporation, and a Constable of a Parish: but so is not a Minister, he is no private man as soon as he is out of his meeting-house, or the limits of his Congregation.

And though indeed he be more peculiarly their Pastor or Bishop, one that hath the over-sight of them in the Lord, in a more immediate, especial manner actually, yet this extends to all places, where-ever he or they shall come by occasion, though never so far from their dwellings, but so is not a Major or Constable. And besides this particular relation he hath an indefinite office, he is a Minister in general to all others, and may exert his power of office to them, as God giveth occasion, and they give him a call, without taking a new especiall relation to them; but so cannot a Major or Constable, though they were intreated to use their office out of their limits, because they are onely particular Officers. See this more fully in *Chap. 6. Sect.* 4. and 5.

Suppose

Suppose a Ministers flock by mortality, or the sword should be dissolved, extinct and cease, indeed he ceaseth to be their Pastor, because the correlative faileth, but he ceaseth not to be a Minister of the Gospel. A King or Major haply cease to be so any longer, if his Kingdom or Corporation should sink or bee swallowed up, because there is no Catholick Kingdom or Corporation whereof they were Officers, but the office of the Minister ceaseth not, because he was an Officer of the Church-Catholick, which correlative sinketh not: but still his power *in actu primo* to dispense all the Ordinances of Christ, which a single Officer can perform, remaineth, only his call *ad actum secundum sive exercitum, pro hic & nunc*, which is appointed by the polity of the Church for order, ceaseth, because they are cut off that gave him a call thereto. *Sect.* 4.

An Objection against this I find made by those two Reverend Ministers M. *A.* and M. *S.* in their *Defence*, p. 208. It is to this purpose. If Ordination of a Minister be an indeleble character (like Baptism) and ceaseth not when his particular relation to a Congregation ceaseth, why then should not a ruling-Elder or Deacon remain an Elder or Deacon in the Church, though their particular relations cease?

Answ. 1. If you please to cast your eye back to the answer of an Objection of M. *Hookers* that is like to this, *ch.* 2. *sect.* 4. it may afford some light to the answering of this Objection, to which I refer you, being loth to repeat the same again.

2. I premise also, that for ought I can finde, both ruling-Elders and Deacons, should continue in their offices as long as they lived, if the Congregations or Presbyterial Churches which chose them be not dissolved, or if they be not ejected by censure.

3. I deny not but that the Deacons office may cease at the dissolution of the Church that chose them, because the subject of their office, *viz.* contributions, cease with the contributers: and so it may be said of the ruling-Elders also, because the particular object of their office ceaseth, and yet both of them while they are in their offices may extend the execution of their offices beyond the particular Church that chose them, to a greater part of the Church, and possibly to the whole.

Queſt. 2. 4. There is a great difference between the Miniſter of the Word and the ruling-Elder, the firſt hath two keys, *viz.* of doctrine and diſcipline, the other hath but one, *viz.* of diſcipline. The ſuperiour order is conceived to comprehend the power of the inferiour; and ſo the Apoſtles had all the power of the inferiour, even of Deacons; the like may be ſaid of the reſt.

5. The key of diſcipline cannot be exerciſed but in a combination, and therefore muſt ceaſe when that ceaſeth, which muſt be at the diſſolution of the particular Church, whether Congregational or Presbyterial which choſe them: but the key of doctrine, with which the Miniſter of the Word is inveſted, may be exerciſed by a ſingle perſon out of combination, and therefore that ceaſeth not at ſuch diſſolution. Indeed the exerciſe of his key of diſcipline is ſuſpended by ſuch diſſolution, yet is reſerved in him habitually *in actu primo*, becauſe it is annexed to (if not comprehended under) his key of doctrine. And if there can be any uſe made of that poſition of diſpenſing Ordinances to other Churches *mediantibus candelabris*, it is more proper to this key then the other, becauſe his particular relation to the particular Church, lets him into the particular combination, and ſo into a greater upon occaſion of a call.

6. And for ought I know, this might be the reaſon why the Apoſtle changed the manner of ſpeech from the concrete to the abſtract, 1 *Corinth. chap.* 12. *ver.* 28. from teachers to helps, governments; to intimate that they that have thoſe offices ceaſe to be Officers when they ceaſe to be helps, or to be imployed in government, but the others are affixed indelebly unto their perſons, and may be exerciſed more at large in the Church, and out of it, ἀπολελυμένως, and ſingly without actuall combination.

Suppoſe a part of a County wherein a Juſtice of peace formerly dwelt, and executed his office, ſhould ſink, yet, if he be preſerved, he remaineth ſtill in his office, and may execute it in any other place in the County, where he ſhall dwell, becauſe his office ſtood in reference to the whole County, though he exerciſed it actually but in one place. So is the Miniſters office (as a Miniſter of the Goſpell) generall, though they take

take but particular divisions and parcels of the Church to feed and watch over actually and particularly, and do not ordinarily stretch themselves within anothers particular line and limits without a call, by permittance, or entreaty, or combination. Sect. 4.

And that a Minister is a Minister of the Church Catholick visible, appears thus: *He that can ministerially admit or eject a member into, or out of the Church-Catholick visible; is a Minister and Officer of the Church-Catholick visible. But every Minister by Baptism, or Excommunication admitteth or ejecteth members into, or out of the Church-Catholick visible. Therefore,* &c.

This Argument I find more fully laid down by *Apollonius*, "*Pastor ut Pastor exercet multos actus ministeriales, non tantum* "*erga Ecclesiam suam particularem cui ordinario ministerio est* "*affixus, sed erga Ecclesias alias particulares, & Provinciales, &* "*Nationales, imò & erga Ecclesiam universalem: Nam per Bap-* "*tismum membra in Ecclesiam universalem admittit: per excom-* "*municationem membra, non tantum ex sua particulari, sed etiam* "*Provinciali, Nationali, & Universali Ecclesia ejicit*, Mat. 18. "18, 19. *Ex officio pastorali preces Deo offert pro omnibus aliis Ec-* "*clesiis laborantibus: Verbum Dei in alia Ecclesia particulari pra-* "*dicare potest, non tantum virtute & ratione donorum, sed cum pa-* "*storali authoritate, ita ut verbo suo liget & solvat peccatores, remit-* "*tat & retineat peccata, & ut legatus missus à Deo obsecret homines* "*ut reconcilientur Deo.*

Of Excommunication I spake before, proving that it ejecteth a man from communion with the whole Church-Catholick visible.

This M. *Ellis* saith is not formally but virtually done. But I answer, Then it will follow that by Baptism they are not formally admitted into the Church-Catholick, but virtually. But into what Church were they baptized that were baptized by *John Baptist* and the Apostles, before particular Congregations were constituted? And now they are constituted, it cannot be said they are formally baptized into them, for haply the person baptized in a particular Congregation, will never be a member thereof, but of some other. Our brethren hold that it is entring

Quest. 2. into their particular Covenant, that makes them actually members of their Congregation, and that the children of their own Church-members are by Baptism but incompleat members of that Congregation.

Our brethren will not say (I suppose) that those persons that go from hence to them, being already baptized, are heathens and without, though they have lost their particular membership? Surely they account them subjects of Christ, and under his seal; why else do they admit any of them members of their Congregations (into which they may admit only Christs Subjects) and set no new seal of Baptism upon them?

And as Baptism admitteth *primarily*, *formally*, and *antecedenter* into the Church-Catholick, and *secondarily* and *consequenter* into that particular Congregation, so the same order is in ejection by excommunication. If a finger were added to a man's hand, the primary consideration is, that there is a limb given to that man, such a man we say hath recovered his sight or hearing, though it be seated in the eye or ear.

And if a hand could be conceived to cut, nip, or sear off a gangrened finger, it would not be conceived as an act of the hand onely, but as an act of the man, and the man would be said to lose a limb primarily, and the secondary consideration is, that the particular hand hath lost a finger. When D. *Cranmer* burnt off his right hand, it was not the act of the arm only, but of the whole man primarily. And if this be so of members that are fixed, and have their particular place and office in the body, and cannot be removed and set any where else: then much more of the members of the Church, which were members of the Church-Entitive, before they received their particular membership in any Congregation, and may be removed from one Congregation to another, as oft as occasion or conveniency serveth.

But because excommunication is an act of many, ὑπὸ πλειόνων, 2 *Cor.* 2. 6. I will therefore insist more particularly upon Baptism, which is an act of a single Pastor or Minister, though passed with the knowledge and consent of the Congregation.

That

That by Baptism we are admitted into the Church, I think is without doubt: for if persons baptized be not members of the visible Church, *then the seal of the Covenant is administred to those that are and remain one of the Church, and so were no initial seal, which were absurd to say.* Sect. 4.

M. *Ball* in his Catechism hath this passage: "Baptism is a Sacrament of our ingrafting into Christ, communion with him, and entrance into the Church, for which he citeth, *Mat.* 28. 19. *Act.* 8. 38. And afterwards explains himself: It doth (saith he) solemnly signifie and seal their ingrafting into Christ, and *confirm that they are acknowledged members of the Church, and entred into it.*

And that we are thereby admitted members, not of a particular Congregation but the Church Catholick, appears, because *we are baptized into one body,* 1 *Cor.* 12. 13. And this appears further, because he that is baptized in one Congregation, is baptized all over the world, and is not to be re-baptized, but is taken as a member of the Church where ever he becomes. See before *Chap.* 6. Now that *baptizing is an act of office, appears,* Joh. 1. 33. *He that sent me to baptize.* And *Go teach all Nations, and baptize them,* &c. *Mat.* 28. was the substance of the Apostles Commission. And though *Paul* 1 *Cor.* 1. 17. saith, *Christ sent me not to baptize, but to preach the Gospel*; yet that is meant not principally, for he was sent also to baptize, else he might not have done it, which we read he did.

And that by an act of this office we are baptized into the Church Catholick, appears, because *John Baptist baptized all Jerusalem, Judea, and all the region round about Jordan. And the Disciples of Christ made and baptized more Disciples then John, and that without any relation to any particular Congregations*; which had it been necessary, or had baptism been ordained in reference to particular Congregations, they could have combined them into. So *Peter* caused *Cornelius* and his friends to be baptized, *Act.* 10. 48. but no mention is made of any Congregation into which they were baptized. And *Philip* baptized the *Eunuch*, but not into any particular Congregation. Into what Congregation did *Ananias* baptize *Paul*, *Act.* 9. 18? Or how can it appear that *Ananias* was an Evangelist, or any extra-

Quest. 2. ordinary Officer? he is called a Disciple at *Damascus*, it is probable he was one of the Elders there, but that *Paul* was ever a fixed member of any particular Congregation, it appears not.

That which is answered to this is, That they which administred Baptism so indefinitely, were extraordinary general Officers, which are now ceased. But this salves it not, for if the immediate right to Baptism, &c. comes to the receiver by being a member of a particular instituted Congregation, as M. *Norton*, and *M. A.* and *M. S.* in *Def. chap.* 4. *pag.* 73. tells us, then *John Baptist*, *Christs Disciples*, *Philip* and *Ananias* (though he had been an Evangelist) administred it to such as had no actual and immediate right to receive it. Indeed the answer implieth a more large, actual, extensive power in the administrers, either to have constituted new Churches, or to administer in any constituted Churches, but it gives not them power to administer any Ordinance of God to such as had no right thereto, nor power to the receivers to receive it without actual right, in an undue order. It gives them not *jus in re*, who had in themselves onely *jus ad rem*, as their distinction is. And the proof brought *p.* 76. out of *Act.* 5. 14. is, as I conceive, mistaken. Their words are these: "Believers were added; first they were believers "standing in that spiritual relation to Christ and his *whole body*, "and then added to the Church by visible combination. But it is not said they were added to the *Church*, but added to the *Lord*: and it were incongruous to gather thence that they were first believers, and after that were added to the Lord by a second act, seeing their adding to the Lord was by believing, and that which added them to the Lord the head and King, added them to the body and kingdom.

"And whereas they say, that Justification and Adoption, *&c.* "flow immediatly from internal union with Christ, but institu- "ted Ordinances and Privileges mediatly, and in such an order "as Christ hath in wisdom ordained, and the nature of visible "government and Ordinances of Christ necessarily require, *pag.* 76. If they mean by it, being members of particular Congregations: then would I know whether hearing the Word publickly preached or read, or joining in publick singing, or

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in keeping a day of publick thanksgiving, or fasting, or making vows, or taking oaths, which are instituted Ordinances, may not be permitted to any but such as are members of particular Congregations? *Sect.* 4.

The Apostles carried about one with them whom they called ὑπηρέτης a Minister, *Acts chap.* 13. *ver.* 5. who was no Apostle, and he baptized for them into the Church-Catholick, and when a sufficient number were converted and baptized, then followed the particular relation of a particular Congregation, by ordaining Officers to take the particular care over them.

So *Tychicus Colos.* 4. 7. is called *a beloved brother and faithful Minister, and fellow-servant in the Lord.* And *Ephes.* 6.21. hee hath the same stile given him. Certainly he could not be a peculiar Minister to both those distant Churches: and haply he was so to neither of them, if we may give any credit to *Dorotheus*, who saith he was Bishop of *Chalcedon* in *Bithynia. Apollos baptized at Corinth*, 1 *Corinth. chap.* 3. *ver.* 4. and yet was no Apostle *but a Minister and steward of the Mysteries of God* as well as they, 1 *Cor.* 4. 1. Hence is that distinction of *Junius* in his *Animadversions* on *Bellarm. chap.* 7. not. 7. "*Alia est electio* "*sive vocatio communis, quâ vir bonus, pius, doctus, aptus, absolutè* "*eligitur ad ministerium verbi* ἀπλῶς: *alia particularis sive* "*singularis, quâ ad ministeriũ singulariter huic vel illi Ecclesiæ pra-* "*ficiendus eligitur*, ἰδικῶς.

And the Scripture always calling the believers in one city, one Church, even *Jerusalem*, though there were many thousands, yea, myriads, *i. e.* many ten thousands of believing Jews therein, as *James* tells *Paul*, *Act.* 21. 20. ποσαὶ μυριάδες, which were all probably of *Jerusalem*, as appears, first, because they were not such as could bear any witnesse against *Paul*, but by hear-say, *they are informed of thee.* But the Jews dispersst amongst the Gentiles, having seen and heard *Paul*, could have testified of their own knowledge, *and would not be blinded with* Pauls *present conformity.* And secondly, because they onely of *Jerusalem* could receive satisfaction by *Pauls* conformity to the Law at *Jerusalem* at that time, and not the others.

Also the holy Ghost calling the Elders of those cities, the Elders

Quest. 2. Elders of the Church *in communi*, it leaveth it uncertain to me whether the several Elders were fixed over the particular Congregations, or taught and ruled *in communi*, as the Ministers do now in *Middleburgh*, and *Strasburgh*, and other places: yet because it maketh most for edification and order, to have them fixed, I shall think they were, untill the contrary shall be proved; but however they ruled in common in the exercise of discipline, which is the Ordinance which our brethren are most unwilling to grant should be exercised out of the particular Congregation.

Sect. 5. Seventhly, *That Church to which every Christian first bears relation, and which relation continueth last, and cannot be broken by him without sin, is the first Church, but such is the Church-Catholick visible.* Therefore, &c.

The Major is undenyable, The minor appears, because none can be admitted into a particular Congregation, except he be judged first of the Church-Catholick, and that not meerly Entitive, but under the seal of the Covenant administred by some Officer, and so stands bound to submit himself to all *Christs* Ordinances and Officers, by one of which he receives his admission. So again, though he change his habitation never so often, bear relation to never so many particular Congregations one after another, yet in all those the general relation holdeth still: he is still a baptized visible member of the Church-Catholick, and therefore to be received where-ever he cometh into any particular Congregation. Yea, in the *interim* after his breaking off from one Congregation, and placing in another, he retains the general relation and baptism, and is not an heathen or infidel, he is not one *without* in the Apostles phrase.

Yea, suppose a man should be a Traveller, Merchant, or Factor, and settled in no particular Congregation, yet being a Christian, he is a member of the Church-Catholick: yea, and if he broach any errours, or live inordinately, he shall be accountable to the Church where he for the present resides, or such crimes are committed, and be liable to their censure, as being a member of the Church-Catholick. And this appears, because the Church of *Ephesus* is commended, *Rev.* 2. 2. for trying strangers that came among them under the notion of Apostles, and found

found them lyars, and so would not receive them. And our brethren undertake to inflict the sentence of Non-communion (for so they call it a sentence of Non-communion denounced. *Apollog. Nar. pag.* 18. and 19.) against strangers, yea, whole Churches: but how it will stand with some other principles of theirs, I know not: if it be a sentence denounced, it is a censure, and so an act of discipline exercised against those out of their particular confederation; which in my apprehension is but changing an old warranted censure of the Church, into a new and doubtfull one: but both seem to agree in the generall nature of a sentence or censure. *Sect.* 5.

Surely hereticks and false teachers are not to be left to the Magistrate only, but to be referred to Ecclesiastical trial: for those things com not under the cognizance of the civil Magistrate properly: or he may be an heathen, and will not regard an heretick, nor can judge of him, *Act.* 18. 15.

And if every kingdom will try murther, treason, or any foul crime committed in the same, though by a stranger or alien, because the crimes are against their laws and sovereign, though their Laws pertain not to the country where the forreigner was born and dwelleth: then much more shall every Church try those members of the Church-Catholick, residing among them, for their crimes & false doctrines, seeing they have all the same sovereign head, the same Laws, and are all one habitual body.

Again, it is no sin for a man to remove from one Congregation to another, as oft as occasion or conveniency require, but for a man to remove out of the Church-Catholick, either Entitive by disclaiming the doctrine and faith of Christ, or organical by refusing to join to any Christian society, or to be under, and submit unto any Church-discipline, is a great sin and apostacy. No man is accounted a schismatick for removing from one Congregation to another, but he that shal separate himself from all Church-cõmunion, and shal rend himself from the Church-Catholick, he is a schismatick, he is an Apostate. And therefore the several sects though they pretend, because of wants or blemishes to rend from the Church of *England* or *Scotland*, &c. yet not from the Church-Catholick by no means, because they know that were a sin.

Queſt. 2. Eightly, *That Church from which the particular Churches ſpring, and to which they are as an additament and increaſe, that is the prime Church, but that is the Church-Catholick*, Therefore, *&c.*

The Major is clear of it ſelf. The minor appears, becauſe they are the inſtrument to convert the reſt, and bring them into the ſame kingdom of *Chriſt* with themſelvs, *Act.* 2. 47. *God added to the Church daily ſuch as ſhould be ſaved*, That little handful to which the Catholick charter was firſt given, leavened the whole world, and brought them in as an addition to themſelves. *They were to be witneſſes in Jeruſalem, and then in Judea, and to the ends of the earth*, Act. 1. 8. *For the Law ſhall go forth of Zion, and the Word of the Lord from Jeruſalem*, Iſai. 2. 3. *The Lord ſhall ſend the rod of his ſtrength out of Zion*, Pſal. 110. 2. It was with the Church then as was ſaid of the river of *Eden*, Gen. 2. 10. *A river went out of Eden to water the garden, and from thence it was parted into four heads.* So the water of life flowed from Zion into the four quarters of the world.

As there is no creek but hath its riſe from, and continuity with the Main, and receives influence from it: ſo there is no particular Church but hath his firſt riſe, and miniſteriall influence from the Church-Catholick, and received the Goſpel and priviledges of it from thence miniſterially. God calls no Evangelicall Churches by inſpiration only, but by the miniſtry of thoſe that are members of the Church-Catholick, or ſome part of it. God would not have *Cornelius* inſtructed by an Angel, though he could have done it, but by *Peter* a Miniſter of the Church-Evangelical: and likewiſe the *Eunuch* by *Philip*.

So that the Church-Catholick is as the Sea, and particular Churches as ſo many creeks or arms receiving a tincture and ſeaſon of her waters. The Church-Catholick is as the tree, Chriſt as the root, the particular Churches as branches, as *Cyprian* makes the compariſon. She is the *mother*, and they as *daughters* born of her, and receiving from her miniſterially both nature and priviledges, *Gal.* 4. 26.

Paul indeed was called *extraordinarily* from heaven by Chriſt himſelf, the head of the Church (and not by an Angel) that he might be, as ſome conceive, a type of the ſecond call of the Jews,

Jews, who (as some hold) shall be so called, as he was, *by the appearing of the sign of the Son of man*: and therefore that Church is said to come down from God out of heaven, *Rev.* 21. 2, 10. And the ground of this type they take from 1 *Tim.* 1. 16. *For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long sufferance for a pattern, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ, to them that should or shall hereafter believe on him.* Sect. 5.

But these things are mysteries, and I dare not be too confident in them, yet though they come to pass, they infringe not the truth; because their conversion shall come upon the head, root, and fountain in it self of the Church; as *Abrahams* call was. And no question but Christ did convert many in the daies of his flesh, when he was actually and visibly a member of the Church here below. And if any be converted by secret inspiration or revelation, and neither converted nor fed by any external Ordinances, as haply some Infants of heathens or any Philosophers, as *Plato* (if haply there were any so converted) they are not to be accounted of the visible Church, and so not belonging to this question.

There is a double rise of the particular Churches out of the general.

First, All Congregations are made up of the members of the Church-Entitive, or of persons that are visible believers, and their children, which are holy, being born in the Covenant.

Secondly, Consider the Church-Catholick as Christs Kingdom or Corporation, already invested with Evangelical Ordinances and Privileges, and it affords a two-fold rise to those that are added to them.

First, They are instrumental by their preaching, godly conversation, and somtimes by their sufferings, to convert those that are aliens from the Common-wealth of Israel.

Secondly, They give them ministerially their admittance, entrance, and as I may say, freedom in the Church, both as private members, and if any of them be ordained Officers, it is by such as are Officers before, and not *quâ* Officers of the particular Churches (for it is an extrinsecal act to them as so considered)

Queſt. 2. ſidered) but of the general. And in the erecting of a new Congregation in *New-England*, there is to be the conſent, advice, and help of the Elders of neighbour-Churches, they are not onely to allow thereof, but alſo to ordain them Elders, which cannot be an act of particular Officers, for it is no act toward their own flocks, it is extraneous to them: but it is as they are habitually general Officers, and this occaſion draws forth their power for the good and encreaſe of the whole.

Sect. 6. If he be asked, What is ſufficient to make a man a member of the viſible Church? I anſwer, Knowledge and belief of the main points of the Chriſtian faith, and profeſſed ſubjection thereunto. And this is as much as the Apoſtles required, as in the caſe of the *Eunuch* and *Simon Magus*, &c. and if it were ſufficient then, it is ſo ſtill: for thoſe were the pureſt Churches erected by infallible men: and yet they went upon no other grounds. *So many as gladly received the Word were baptized*, Act. 2. 41. And yet this is no more then may be found in an hypocrite, out of novelty, ſudden flaſhes, admiration at the extraordinary gifts and miracles: and was found in the ſtony ground which received the Word with joy. And we have no other rule to go by in gathering Churches, or receiving members into a church, then they had, neither may we preſume to make any other.

"*Sic omnes ferè Reformati Theologi celebres materiam viſibi-*
"*lis Eccleſiæ aſſerunt eſſe homines externè vocatos fidem Chriſti*
"*profitentes: namque definiunt cætum hominum vocatione exter-*
"*na ſeu prædicatione verbi & Sacramentorum communicatione*
"*evocatorum ad cultum Dei & ſocietatem Eccleſiaſticam inter*
"*ſe celebrandam*, Apol. p. 8. *Vide etiam utrumque Trelcatium*
"*in locis com. Loc. de Eccleſia, & Profeſſores Leidenſes*, Diſp. 40. Theſ. 3.

It is true, God commands true piety: and no man ſhall ſee God's face in bliſſe, nor be of the inviſible company without it. But I ſpeak what is requiſite *in foro Eccleſiæ*, and what matter muſt be for a viſible Church, and then I conceive it is not abſolutely requiſite that the perſons ſhould be truly godly to make them members thereof. For if it were otherwiſe, no man could

tell

tell when he is in a true Church, or who are true members, or whose childe ought to be baptized. And if the living members of Christ were the only or essential members of a visible Church, then none are true essential members but they: and a truly godly Minister is a more essential Minister then another, and the Ordinances administred by him, are more essentially administred then by another: and then the virtue of the Ordinance should depend not on Christs Institution, but on the worthinesse of the person administring. And haply after many years living under a Minister that seemed godly, that Minister by falling away shews himself that he was not so, and then all those Ordinances were null, being administred by one that was not onely no Minister, but no true member of the Church. I therefore conclude with that saying of *Ames* in his *Bellarm. Enervat. Falsum est internas virtutes requiri à nobis ut aliquis sit in Ecclesia quoad visibilem ejus statum.* *Sect.* 6.

And this M. *Norton in Resp. ad Apollon.* p. 3. acknowledgeth, *Potest aliquis in externa Ecclesia communionem admitti, qui realis sanctitate regenerationis, & justificante fide non est præditus, seu qui rigido examine exploratus, signa veræ fidei, & sanctitatis internæ realis tam evidentia non dederit, quæ omnem conscientiam hominum convincere possint de sincerâ ejus fide,* &c. *Neque necessariò quærendum, an articulatim possint demonstrare evidentiæ veræ gratiæ salutaris* τεκμήρια, *&c.* but onely they must be *fideles* κατ' ἀξίαν, *&* ἀξιόπιστος, as he expresseth himself in diverse places, they must be *Ecclesiasticè fideles, & apparenter,* &c. *non semper* κατ' ἀλήθειαν, pag. 11. *In casibus Ecclesiasticis Iudas revera non fidelis, ita æstimandus à co-Apostolis, ut se gerant erga illum ac si esset fidelis,* p. 12.

There may be a holinesse of dedication and consecration, where there is no true holinesse of regeneration and sanctification.

Obj. But holinesse of dedication and consecration is founded upon holinesse of sanctification, at least supposed, and therefore all the Church-members ought to have supposed sanctification.

Answ. That sanctification is commanded by God to every one that will dedicate himself unto God, is clear. But for the

Quest. 20. suppoſition of it in all, it will be hard to prove. God enjoined his people of *Iſrael* to conſecrate themſelves unto him to be his people, yet he did not ſuppoſe them all to be godly: for he expreſſeth the contrary of them; neither did *Moſes* and *Aaron* ſuppoſe ſo of them, nor the Prophets, for they expreſſe the quite contrary.

And if we come to the New Teſtament, it cannot be conceived that *John Baptiſt*, or Chriſts Apoſtles did in their perſonal judgements apprehend all thoſe to be truly godly whom they baptized and dedicated to God. For *John* called the *Scribes and Phariſes a generation of vipers*, and yet addeth, *I indeed baptize you with water*, Matth. 3. 7, 11. Indeed they confeſſed their ſins, and it is like promiſed amendment, and ſo will the worſt in our Congregations do, though they never perform it. The ground therefore upon which this ſuppoſal is to be, muſt not be any man's perſonal particular judgment, built upon ſuch evidence as may convince the underſtanding of a judicious, experienced Miniſter or Chriſtian; that the perſons are truly godly, but an Eccleſiaſtical judgment *in foro Eccleſiæ* raiſed upon ſuch grounds as the Miniſters of God directed by God have formerly gone upon; which conditions if they find they are not to deny adminiſtration of the ſeals unto, which are the ſeals of the viſible not inviſible Church The ſame cauſes and rules are of admiſſion that are of ejection *vice versâ*: and as no man is to be cenſured and caſt out of the viſible Church, becauſe the Elders particular judgement makes them think the man hath not the true power of godlineſſe, and grace of God in ſincerity, except he commit that which deſerves an Eccleſiaſtical cenſure: ſo neither is admiſſion to be denied to any man that deſires to dedicate himſelf unto God, and will promiſe and profeſſe ſubjection to Chriſt in all his Ordinances, though it be ſuſpected by judicious Chriſtians, that he hath not the true work of grace in his heart. The Church of God in their Eccleſiaſtical judgement cenſureth onely ignorance, errour and ſcandal. A Scholar that is admitted into a School, is not admitted becauſe he is *doctus*, but *ut ſit doctus*, and if hee will ſubmit to the rules of the School, and apply himſelf to learn, it is enough for his admiſſion: the like may be ſaid of the

the Church visible which is Christs school. *John Baptist* did not in his conscience think they had all actually, really, and compleatly repented and reformed themselvs whom he baptized, but he *baptized them unto repentance*, *Mat.* 3. 11. and they by receiving the same bound themselves to indeavour the practice thereof. It were a sad case for Ministers if they were bound to admit none, or administer the Lords Supper to none, but such as were truly godly, or that they judged in their conscience to be so, or were bound to eject all that they judged were not so. I fear the Elders in *New-England* do not in their consciences judg so of all their members. It is not confederation that can give right to Ordinances, if by Gods Laws they ought not to have them. *Sect.* 6.

There is a great difference between the visible and invisible Church: the rules of the one will not serve for the other. No Minister could ever administer the Sacrament without sin, if he ought not to administer it to any but such as are truly godly: neither hath God given us any rules to judg certainly of the truth of grace in any man: but the most judicious Divine in the world may be deceived by a cunning hypocrite: And to salve this by saying we ought to think in our conscience that they are godly, is vain, for as we have no such rule to go by in Gods Word: so it is very harsh to pass an Ecclesiastical censure upon that ground, and the like may be said of denying admission thereupon: and it is also a very doubtfull rule for a Minister to go by, for some men judge very well of him that others judge but slieghtly of; and there will be a division among people in their comunicating together according to their several judgments one of another, still suspecting that they have fellowship with unbelievers: and both Ministers and peoples judgment vary very much concerning the same man; according to the variety of his carriage there will sometimes be hopes and sometimes fears: but Ecclesiasticall judgment is not guided by such uncertain, variable rules, neither in admission nor ejection, but upon clear evidence and palpable grounds, which must reach all, and may be clearly known and proved.

There are some I finde that distinguish between the qualifications of the members of the Church-Catholick visible, and of

Quest. 2. of the members of particular instituted Churches. For the former, *viz.* the generall membership, they acknowledge that these fore-named qualifications will be sufficient; and therefore will admit such and their children to baptism, which (say they) is an Ordinance of the Church-Catholick visible; and every Minister being a Minister of the Church-Catholick visible (besides his particular relation to his particular Congregation) may, say they, administer baptism to them, though they be members of no instituted Churches: but to make a member of a particular instituted Congregation, they require evident signs of true grace, and a consent and submission to the Ordinances of Discipline dispensed by the particular Officers. But this distinction of qualifications I find not grounded upon the Word of God, nor that any should be fit to be members of the Church-Catholick visible, and not to be members of a particular visible Congregation. If they be brought into *Christs* sheep-fold, they are fit to have some of *Christs* shepherds to take inspection of them: if they be admitted into *Christs* Kingdom, City, Family, they are fit to be under the regiment of some of his Officers. If the Ordinances of worship, yea, the seal of the Covenant be administred to them, I see no ground that these should be freed from the Ordinances of Discipline, who in all likelihood will stand in most need thereof.

The great Objection which M. *Hooker* urgeth against this assertion, that the particular Churches are *ortæ*, and whereby he would prove the Chuch-Catholick to be *orta*, is because if the Church-Catholick be an Integrall, it is made up of the aggregation of the particulars, *& oritur ex illis*: And every *Integrum* is in respect of the parts *Symbolum effecti*. And the parts must have a being before the whole can result out of them.

Answ. My main intention in the Question was to prove the Church-Catholick to be the prime Church in those respects which are enumerated in the explication of this part or the predicate of the Question, to which I referre you: and that the particular Churches are secondary in the same senses also.

And for the particular Churches being *Ortæ*, I have already both

both in the explication of the terms of the Question, *Chap.* 1. *Sect.* 6. *Sect.* 4. and in this second part expressed my meaning thereof. *Sect.* 1. &c.

My meaning is not in regard of the aggregation and combination of the particular, Churches to make one aggregated combined integral: for so indeed the Church-Catholick put's on the notion of *orta.* But I meant it first in regard the particular Congregations are made up of, and arise out of the members of the Church-Entitive or of visible beleevers, which are the matter thereof. And whereas it is objected against this, that that Church is no political body, haply never had the sight or knowledg one of another: never entred into agreement of government one with another: and are wholly destitute, according to reason, and all rules of the Gospel, of all Church-priviledges, *Surv* p. 287. I answer, the Church indeed so considered is no actual polity, yet it is an integral, and it is visible in regard of the persons, covenant, laws, and profession. As all the subjects of the Kingdom of *England* are an integral in reference to the King and Laws, though they should for a time want inferiour Officers, and though they bee not in particular combinations, and so are destitute of the particular priviledges, and have no particular Officers to dispense God's Ordinances to them constantly, yet have they right by reason and Scripture rules to all the Ordinances of God, as well as baptism, and they covenant to submit to all God's Ordinances, even those of discipline, and are habitually under the habitual power of the Ministers office, and are capable of censures, as hath been shewed before: onely they want the opportunity of enjoying them constantly by particular Officers of their own. The right of an English man to the priviledges of the Laws, doth not arise by beeing actually under such and such particular officers in a corporation, *&c.* but by beeing members of the Kingdom. So is the right of visible beleevers to Church-priviledges, by being Christs visible subjects.

Secondly, the particular converts are brought into Christs Kingdome by the Church-Catholick visible already in beeing: and spiritually conquered and subdued by them to Christ: they are the fruits and success of their Ministry, as Organi-

Queſt. 2. nical, Chriſts Miniſters are their ſpiritual fathers, and they are Children born to the Church, and are added to the Church.

Thirdly, the Church doth initiate them, and miniſterially convey the priviledges to the converts, by enrowling them as free-men of the Church by Baptiſm, and miniſterially ordaining officers over them, and ſo maketh them organical alſo, and adding them into combination with themſelvs: and this cannot bee done as they are particular Officers, for ſo, they are not to them, Therefore as general, and it is to bee accounted an act of the Church-Catholick, as hath been ſhewed before. *Ch.* 1. *Sect.* 4.

And though in a conſtant, permanent or continuous integral, whoſe particular members riſe and fall together with the whole, ſo that it cannot conſiſt but of ſo many neceſſary integral, individual parts whereof it is conſtituted. There the whole, and the parts whereof it doth conſiſt, as they ſtand in relation unto one another muſt bee *ſimul*; yet the Church-Catholick beeing (as I may ſay) a kinde of *diſcreet, ſucceſſive, indefinite integral*, alwaies *tranſient*, and in *flux*, ſome members beeing alwaies in their adding, and ſome alwaies in departing, ſo that in reſpect of the particular parts it is not one hour every way the ſame it was the former, I ſay, that in reference to the members that are to bee added, the whole muſt needs bee accounted firſt, becauſe it is conſtituted and hath a beeing entitive and organical before the addition, and the members born or converted muſt needs bee firſt added to the whole, before they can bear the relation of parts unto it. And herein the Church is like unto a Corporation, whoſe firſt members whereof it was conſtituted were *ſimul natura & tempore* with the whole, yet all the members that are added ſucceſſively, finde it a Corporation before their addition: and ſo it is with the ſucceſſive members of the Church Catholick.

Object. That which belongs to a ſimilar body or integral, *quâ tale*, it doth not ariſe from the integrality, but from the nature which is common to the whole, and ſo it agreeth to it primarily, *quâ tale, non quâ totum, ſive integrum*: ſo though ſuch and ſuch priviledges and Ordinances belong to the whole Church

Church-Catholick: yet it is not primarily, *quâ* Chatholick, or *quà* an Integral, but *quà tale*, and so they may belong to the parts primarily, and to the whole secondarily. *Sect.* 6.

Answ. Though the properties of a similar body do belong to it *quà tale*, as such, yet the whole being *tale* they agree to the whole primarily, though they be found immediately in the particular parts.

Secondly, The priviledges and Ordinances of the Church do not belong to the Church primarily *quâ tale*, for it might possibly have had such a nature, and yet wanted such Priviledges and Ordinances: but they arise *ex institutione & donatione divinâ*, and from the *Covenant* between Christ and his Church, and flow from thence, and that *institution*, *donation* and *covenant*, being first intended and given to the whole, the Priviledges and Ordinances belong first to the whole, and secondarily to the parts, though they be set immediately in the parts also.

Now then, seeing it is evident by the former *Scriptures* and *Arguments*, that there is a Church Catholick visible both *Entitive* and *Organicall*: and seeing the *Names*, *Nature*, and *Priviledges* of the Church, the *Promises* and *Ordinances* of God, the *Offices of Christ*, the *Signs* of the true Church, the *Members* of the Church, and *Ministery* of the word belong first to the Church-Catholick visible, and that every particular Christian bears *first and last relation thereunto*, which relation *cannot be broken off* by any *removal*, or *without sinne*, and that the *particular Churches spring out of the members of the Church-Catholick*, I therefore conclude, according to the light God hath given me, That the *Church Catholick visible is Prima, in Gods intention, and by Gods institution, and by Gods donation of Ordinances and Priviledges, and in dignity and authority, and in perfection, and in nature and essence, and in ministerial, instrumental causality, and in perfect cognition and noscibility*: and the particular Churches *secondary or posteriour* in all the fore-named respects: and likewise are *Ortæ* in regard they are *made up of the members of the Church-Entitive, and are converted instrumentally by the Church-Catholick Organicall, and initiated and organized by them, and added to them, and combined with them.*

Quest. 2. Sect. 7.

From this Thesis give me leave to propound to your further consideration these Corollaries or Conclusions.

Concerning { Churches { Catholick. / Particular. } / Persons { Publick, *viz.* the Officers. / Private, *viz.* the Members. }

Concerning the Churches in generall.

1. That there is a Church-Catholick.
2. That the Church-Catholick is but one.
3. That the Church-Catholick is visible.
4. That though the Church-Catholick be alwayes transient, and in flux by addition and substraction of the members thereof, yet it shall never cease to be visible.
5. That if the Church-Catholick be contracted into narrow limits, yet the remaining part thereof conserves both the nature and priviledges of the Church-Catholick, and puts on the notion thereof, more properly then of a particular Church: as a City burnt down or wasted into a few streets, reserves the Charter and Priviledges of the whole; and that which was accounted but a part of it before, now puts on the notion of the whole.
6. That the Church-Catholick is mixt of good and bad, as well as particular Congregations are.
7. That the Church-Catholick may be considered either as Entitive, or Organical.
8. That the Church-Catholick is one habitual, organical body, or Integral.
9. That the keys of Discipline are Catholick as well as of Doctrine.
10. That the Church-Catholick is one similar body: if considered as Entitive, the members are similar parts of it, if as organical, the particular Churches are similar parts of it.
11. The Promises, Priviledges, and Ordinances of worship and discipline, belong primarily to the Church-Catholick.
12. That the Church-Catholick is constituted by one Covenant, Charter, and Systeme of Divine laws.
13. That the Priviledges and Ordinances of the Church arise not from the Nature of it, but from the covenant, denotation, and institution of Christ.

14. That

14. That the Church-Catholick is the prime Church.

15. That the Church-Catholick visible is of greater dignity then the particular Churches. *Sect.* 7.

16. That the Church-Catholick visible is more august, and of more large authority then the particular: though the authority differs not in kind.

17. That the Church-Catholick is of greater perfection then the particular Churches.

18. That the Church-Catholick visible is ministerially an instrument to convey the Nature, Priviledges, and Ordinances of the Church to such as are added thereunto.

19. That the whole Church-Catholick is the primary and adequate object (*suo genere*) of Christs Offices, and the particular Churches, but as parts thereof, *Joh.* 3.16.

20. That the Notes and Signs of the true Church belong first to the Church-Catholick visible, and therefore are distinctive to that onely.

21. That the Church-Catholick visible hath an existence, accidents, and operations of its own, as it is Catholick.

22. That the Church-Catholick visible hath an head or governour over it, and but one head, even Jesus Christ, who is very Man as well as God.

23. That though Christ be the onely supreme head and ruler of his Church, yet hath it immediate rulers over it under Christ.

24. That the unity of the Church-Catholick requireth not a meeting of the whole body together at any time.

Concerning particular Churches

1. That the particular Churches are made up of the members of the Church-Catholick Entitive.

2. That the particular Churches organized, and all visible beleevers make up the Church-Catholick Organicall by aggregation, and the particulars are inferiour thereunto.

3. That the particular divisions of the Church-Catholick visible for convenient enjoyment of publick Ordinances, have the name (Church) and the Priviledges and Ordinances (as far as they are capable of them) secondarily in consideration.

4. That the particular Churches being similar parts of the

Queſt. 2. whole Church, having no eſſential, ſpecifical differences, are to be diſtinguiſhed by accidentall differences and circumſtances, as their limits of place, &c. though they be heterogeneal to them.

5. Many Congregations may be in the ſame community of diſcipline, and be ruled by their Elders *in common by* coordination, and ſo be called one church, *National*, *Provincial*, or *Presbyterial*.

6. If the particular Churches claim power of diſpenſing all the Ordinances of Chriſt, by virtue of the generall Charter, Covenant and donation, they being parts of the Church, then much more may the whole Church-Catholick, for which they were primarily intended and made.

7. The greater the parts of the Church-Catholick be, and the more united by combination and coordination, the ſtronger they be, and the ſmaller the diviſions be, the weaker.

8. The diviſion of the Church-Catholick into ſmall parcells, to ſtand alone by themſelves without coordination, is dangerous.

9. Yet neceſſity in regard of diſtance of place, &c. may cauſe a particular Church to be Independent, and ſtand alone in regard of actual, external conſociation or combination.

10. The neceſſity of an explicit Covenant, as the eſſential form whereby the particular Church is conſtituted, implyeth a denial of all other Churches to be true, that are not ſo conſtituted, becauſe they muſt want the eſſential form.

11. The ordinary and conſtant operations of the Officers of the Church in diſpenſation of Chriſts Ordinances are in the particular Churches primarily.

12. Any particular Congregation may fail, apoſtatize, or be diſſolved and ceaſe, but ſhould the Church-Catholick be reduced into ſo narrow limits, and the being thereof be reſerved therein, and it ſuſtain the notion of the Church-Catholick, God would not ſuffer it in ſuch a caſe to fail or ceaſe, for then the whole muſt ceaſe alſo.

Concerning the publick Officers of the Church.

1. Every Miniſter is an Officer of the Church-Catholick viſible, and that relation is primary to him, yet the particular relation

tion hee stands in to a particular Congregation, giveth him a more immediate especial call, and charge to administer the Ordinances of God constantly to them. *Sect.* 7.

2. Any single Minister by vertue of his office hath power ministerially to admit a member into the Church-Catholick visible, if hee bee fit.

3. Although the election of a Minister to a particular Congregation bee an act of liberty in the people, yet his mission is from Christ primarily and ministerially by the Presbytery.

4. He doth not administer the Ordinances of God in the name of the Congregation as their servant, but as the servant of Christ. As a Mayor in a Corporation though chosen by the people, yet executeth his Office in the Kings name.

5. If hee administreth any Ordinances out of his own Congregation, hee doth it not as a gifted brother, but by vertue of his office, 2 *Cor.* 5. 20. And the like may bee said of their dispensation of Ordinances to members of other Congregations that come to their Congregations.

6. Although the particular flock over which a Minister was set be dissolved, yet hee ceaseth not to bee a Minister, because the Church to which hee bare first relation is not dissolved, which is the Catholick.

7. The Elders of several particular Congregations as they may exercise the keys of their office *divisim*, in their several Congregations, so they may exercise them *conjunctim*, in combinations, if they bee called thereunto.

Concerning private members.

1. Particular converts are first converted into the Church-Catholick Entitive, and secondarily conjoyned into particular consociations, for the more opportune enjoyment of Ordinances actually and constantly.

2. Every member of a particular Congregation is a member of the Church-Catholick Entitive, and that relation doth primarily belong unto him.

3. External profession of the true faith, and subjection to God's Ordinances, is enough to make a man capable of beeing a member of the Church-Catholick visible, and so also of a particular

a particular Congregation, *quoad externam formam.*

Queſt. 2. 4. By Baptiſm members are viſibly and miniſterially admitted into the Church-Catholick viſible.

5. By excommunication rightly adminiſtred an offender is caſt out of the Church-Catholick viſible, as much as out of a particular Congregation.

6. Federal holineſs belongs to none primarily, becauſe born of members of a particular Congregation, but of the Church-Catholick.

7. They that are onely in the Church-Catholick viſible, are not *without* in the Apoſtles ſenſe.

8. Children of believing parents have right to Baptiſm, though their parents were not members of any particular Congregation, and are debarred from their due, if denied it.

9. Every viſible beleever is or ought to bee a member of the particular Church, wherein and among whom hee dwelleth.

10. The beeing in the general Covenant gives right to the Ordinances, and not any particular Covenant, neither do wee finde any mention in Scripture of any particular Covenant either urged or uſed at admiſſion of members into a particular Congregation, or at the Conſtitution thereof.

11. The inviſible members of the Church which have internal communion with Chriſt, are alſo viſible members, and have external communion in external Ordinances.

12. The departure of a member from a particular Congregation, and removal to another for convenience, or by neceſſity, is no ſin, but departing from the Church-Catholick, and ceaſing to bee a member therof, is a ſin.

Sect 8. I know it is not uſual to make uſes and applications to Theſes of this nature, and ſhould I enter thereinto, I might drown my ſelf in ſorrow, to bewaile the rents, not in Chriſts ſeameleſs coat, but in his body the Church, which Chriſt preferred in ſome regards before his natural body, for hee aſſumed his natural body for their ſakes, and was willing to bee crucified for their ſakes.

The diviſions of the Church are of three ſorts, in judgment, in affection, and in way or practice.

For

For judgment, Firſt come the *Romiſts*, and they rend away the ſecond Commandment: then come the *Anti-Sabbatarians*, and they rend away the Fourth, though placed in the heart of the Decalogue, and ſo extraordinarily fenced by God, and a *Memento* ſet before it, and ſo many arguments after it: then come the *Antinomians*, and they pluck away the whole Law from us, denying it both punitive, coactive, and directive power, and ſo render it wholly dead and uſeleſſe to Chriſtians: then come the *Socinians*, and they quench the Deity of Chriſt, and the holy Ghoſt, and deny our redemption by the blood of Chriſt, and ſo conſequently would deprive us of the benefit of the New Teſtament: then come the *Anabaptiſts*, and they deny and deride our Baptiſm, and render us and our children no better then heathens: then come the *Separatiſts*, and they would pluck up our Church by the roots, and call us *Rome*, *Ægypt*, *Sodom*, *Babylon*, and ſo conſequently call their mother *Whore*; for if they have had any converſion, they had it in the boſome of our Church. Of whom that is too true which the Pſalmiſt ſaith, *Pſal.* 50. 20. *Thou ſitteſt and ſpeakeſt againſt thy brother, and haſt ſlandered thine own mothers ſon.* Then come the *Anti-Scripturiſts*, and they caſhier both Old and New Teſtament. And then come the *Anti-Trinitarians*, and they blaſpheme the whole Trinity: And then come the *Familiſts*, and they leave the ſure rule of the Word, and truſt to Satanical deluſions and revelations. *Sect.* 8.

Yea, there be others of our honoured and beloved brethren, whom I forbear to name among the former; who, though they acknowledge us true Churches, yet deny us to be one Church, and would have us rent into a thouſand pieces and parcels, and theſe to ſtand as ſo many entire, compleat bodies, without any coordination, as ſo many Spouſes of Chriſt, as ſo many Queens appointing their own orders and Officers, with liberty to cenſure both Officers and members within themſelves, by the votes of the whole body; and not to be accountable unto any Churches as coordinate members, except arbitrarily. Not endeavouring with us to reform our Churches, but to gather Churches out of our Churches, by gathering our beſt members out of our Churches, and uniting them into ſeveral bodies by a particular Covenant, though diſtant far in habitation. But if the

Quest. 2. cream of our Congregations be fleeted off, our wheat transplanted by it self into other mens fields, who sowed it not; our fattest sheep gathered into mens folds; it will be very sad for God's Ministers to have none but the tares, and goats, and lees, and dregs of men left them to look after.

Others would wrest the Keys of the Church out of the hands of the Church-Officers, and hang them at the girdle of the civil Magistrate; but seeing God made civil and Ecclesiastical Officers differing in kind, the one entrusted with a civil Magistracy, the other with an Ecclesiastical Ministry, as it is an usurpation for the Church-officers, as such, to claim the power of the Magistrate; so I fear it will prove but sacrilege for the civil Magistrate, as such, to claim the power of the Ministry. If παπακαισαρία was so great a fault, I fear καισαροπαπία will be as great.

Others there are who plead for liberty of judgment, conscience and practice, that every one may hold, and hold forth what opinions he please, and be of what religion and sect he pleaseth, because judgment and conscience cannot be forced; but must be left to God onely, as they say; and thereby they would make *England* another *Amsterdam* of all sects and religions: and some flown so high already as to name that City for an example and pattern of the model they would have in *England*: but I must clear our brethren in *New-England* from this, and commend them for banishing the *Familists*, &c. from amongst them, who would otherwise have utterly overthrown the peace and truth in their Churches.

Yea, generally men covet new opinions, and account it their glory to differ from others in judgment, and he is no body that hath none but old truths; and so men under the colour of new light and new trutht, rake up a multitude of old errors.

Secondly, Our divisions are in heart and affections: for difference in judgment causeth alienation of affections, and *great thoughts of heart*: so that if there prove once a clashing and crossing in opinions, though they were never so near allied, or well acquainted and familiar, yet then they grow strange, and fall out and oppose, and censure each other deeply: then they are superstitious, or Antichristian, or enemies to Christs Kingly office, and hence come so many invectives in Pulpit and Presse.

Thirdly,

Thirdly, Our diviſions and differences are in Way : for as mens judgments differ, ſo do their ways. Some are for one way of worſhip, ſome for another; ſome for one way of diſcipline, ſome another; ſome for one way of conſtituting Churches, ſome another; ſome are for gathering of new Churches out of old, and yet let the old ones ſtand as mock-Churches, when they have gleaned all that are good out of them: they would take all the golden and ſilver veſſels, veſſels of honour; and leave none but of wood and ſtone, veſſels of diſhonour: And ſome are for ſeparation wholly, and ſo turn all the reſt over to Antichriſt: yea, ſome ſo violent, as that they would pluck down our very meeting-houſes (tropically called Churches) which they deride by the name of *Steeple-houſes*. And all are in waies of contention, ſo that we are like *Sampſons* Foxes tied together by the tayls with firebrands between them, to burn up the ſtanding corn. *Sect.* 8.

I ſhall conclude with an earneſt deſire of, and exhortation to unity and peace. The unity of the Church ſhould be a ſtrong motive to unity in judgment, heart, and way. It is that the Apoſtle preſſeth, *Eph.* 4. 3, 4. *Indeavouring to keep the unity of the ſpirit in the bond of peace : for there is one body, and one ſpirit,* &c. This ſpiritual unity is that which Chriſt ſo earneſtly and often praied for in that ſhort praier, *Joh.* 17. *ver.* 21, 23. *That they may be one as we are one, that they all may be one, that they alſo may be one in us, that they may be made perfect in one.* And this was *Paul's* praier, *Rom.* 15. *ver.* 5, 6. *Now the God of patience and conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus, that ye may with one mind and one mouth glorifie God,* &c. And this was *Paul's* earneſt requeſt, 1 *Cor.* 1. ver. 10. *Now I beſeech you brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you : but that you be perfectly joined together in the ſame mind, and the ſame judgment.* And again, 2 *Cor.* 13. ver. 11. It is one of the laſt things he concludes his Epiſtle with, *Finally brethren, farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.* And *Phil.* 1. ver. 27. He preſſeth it as the onely thing he deſired of them, *Onely let your converſation be as becometh the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in*

one spirit with one minde, striving together for the faith of the Gospel.

Quest. 2. Certainly unity of judgment is of more importance then we are aware of, else the Apostle would not presse it with such solemn adjurations and entreaties, so often as he doth. Yea, when there were but two Women that differed in opinion (as it is conceived) the Apostle thought it beseeming Apostolical gravity, and the Holy Ghost judged it meet for a piece of canonical Scripture to take notice of it, and compose it, *Phil.* 4. 2. *I beseech Evodias, and beseech Syntiche that they be of the same mind in the Lord,* Though it might seem but womens brabbles, yet we know *how great a matter a little fire kindleth,* a little strife and errour will *encrease to more ungodlinesse.*

Consider we, that there is but one Truth, and that is of God, and God is truth, and error is of the Divel.

Consider, that the understanding is the highest and foremost faculty of the soul, it is as the fore-horse in the Teem, the leading faculty; and as that is informed, so the will and conscience, and affections must needs work, and follow that, and if that be led into errour, it must necessarily mislead the whole man.

Consider, that a chief part of the image of God in man consisteth in knowledg, and so is upon the understanding, which by errour is defaced.

Remember the solemn caveats given by the Apostle, *Rom.* 16. ver. 17. *I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words, and blessed or fair speeches deceive the hearts of the simple.* And Eph. 4. 14. *That we henceforth be no more children tossed to and fro, and carried about with every winde of doctrine, by the sleight of men, and cunning craftinesse* (or after the methods of errour) *whereby they lie in wait to deceive.* Christ himself tells us, that *false prophets shall come that shall deceive* (*if it were possible*) *the very elect. Behold, I have told you before,* Mat. 20. 30, 31. And *Paul* tells us, *Of your selves shall men arise speaking perverse things, to draw disciples after them; Therefore watch,* Act. 20. 30, 31. *Therefore hold fast the form of sound words, which thou hast heard of me,* saith *Paul*, 2 Tim. 1. 13. They

that

that coin new words,& new strange expressions to amaze the people,it is a sign,as *Calvin* tells us,that they have some new opinion upon the Anvil. *Sect.* 8.

O let us labour to be of one heart, seeing we are all but one body, and have but one head, and one spirit, and becausе we are all brethren, children of the same heavenly Father. This is that which God hath promised his people, *Ezek.* 11. 19. *I will give them one heart, and I will put a new spirit within you.* And we find Christ inculcating this exhortation, *Joh.* 13, 34. *A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love another. By this shall all men know that ye are my disciples, if ye love one another,* Joh. 13. 34. 35. Again, *This is my commandment, that ye love one another as I have loved you,* Joh. 15. *ver.* 12. and *ver.* 17. *These things I command you, that you love one another.* And this I find practised, *Act.* 4. *ver.* 31. *And the multitude of them that believed were of one heart, and one soul.* And this *Paul* exhorteth to, *Rom.* 10. 12. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.* And we finde the unity both of judgment and heart exhorted unto, 1 *Pet.* 3. *ver.* 8. *Finally, be ye all of one minde, having compassion one of another; love as brethren, be pitiful, be courteous.*

Division is the Divels musick, but that which makes the Divel laugh, should make us crie. O what a solemn obsecration is that of *Paul,* Phil. 2. ver. 1, 2. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that yee may bee like-minded, having the same love, being of one accord, of one mind.*

O that we might labour to bee of one way also! This is that which God promised his people, *Jerem.* 32. *ver.* 39. *I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their chidren after them.* And *Zephan.* 3. *ver.* 9. *Then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent, or one shoulder.* And this was the blessing that God gave *Hezekiah* in his people, 2 *Chron.* 30. *ver.* 12. *Also in Judah the hand of God was to give them one heart to do the commandement*

Quest. 2. *of the King, and of the Princes by the Word of the Lord.*

Certainly there is but one rule for doctrine, worship, discipline. And as many *as walk according to this rule, peace be on them, and on all the Israel of God*, Gal. 6. ver. 16. And this is the Apostles exhortation, *Romans* 15. *vers.* 6. *That ye may with one mind and one mouth glorifie God:* Yea, though we be not of the same judgment in every thing, yet as it is *Phil.* 3. 16. *Whereto we have already attained, let us walk by the same rule, let us mind the same things.*

And this unity in way is that which wee have sworn unto, and covenanted in our late *National League and Covenant*, in the first branch of it. *That wee shall indeavour to bring the Churches of GOD in the three Kingdomes of England, Scotland, and Ireland, to the neerest conjunction and uniformity in Religion, Confession of Faith, Form of Church-government, Directory for Worship and Catechizing; That we and our posterity after us may as Brethren live together in faith and love, and that the Lord may delight to dwell in the midst of us.* And wee shall all be forsworn, if we indeavour it not.

All the members of the same body natural agree to go the same way: Yea, the strength, health, and beauty of the body natural, consisteth in the fast knitting of all the members together to each other, and to the head, and the luxation thereof is dangerous: so and much more it is in a body politick or Ecclesiastical. And though the divisions in our civil estate be very sad, and might deserve tears of blood to bewail them, yet I look upon the divisions in the Church as a matter of more sad and doleful consequence, and I fear (but wish I might be mistaken) that when the breaches of the Commonwealth shall be closed, the breaches of the Church may grow wider, and the differences rise higher: and such errours are sown among us as will not be plucked up again in our age: which having seized upon the understandings and consciences of men, cannot be composed by commands, nor clubbed down by force. Onely here is my comfort, that though our condition is such, that we know not what to ask, yet God is wise, and knows what to bestow. And this is my hope herein, that he

which

which found a way to reconcile God and man, when they were at enmity, can find way to reconcile man and man, though they be at difference. *Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.* Amen. Sect. 8.

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FINIS.

AN Addition or Postscript TO THE VINDICATION OF THE ESSENCE and UNITY OE THE Church-Catholick visible,

And the Priority thereof in regard of Particular CHURCHES.

In answer to the Objections made against it, both by Mr *Stone*, and some others.

By SAMUEL HUDSON, Minister of the Gospel at *Capell* in *Suff.*

Ecclesiam teneo tritico & paleâ plenam, emendo quos possum, tolero quos emendare non possum: fugio paleam, ne hoc sim, non aream, ne nihil sim. Aug. Ep. 48. contra Don.

LONDON,
Printed by *J. B.* for *Andrew Kembe*, and are to be sold at his shop neer S. *Margarets* hill in *Southwark*, and by *Edward Brewster* at the *Crane* in *Paul's* Church-yard, and *Thomas Basset* under *Dunstanes* Church *Fleetstreet*, 1658.

TO THE CHRISTIAN READER.

Christian Reader!

THis *second impression of the Vindication of the Essence and Unity of the Church-Catholick, visible,* &c. *came to the birth altogether without my knowledge of the Stationer, or his intention, and without his knowledge of me, and mine intention: and it was so far passed in the Press before I knew of it, that there was no recalling of it. I had another Copy of it almost ready for the Press, wherein I had given answer to* M. Stone, *and some other opponents in their proper places in the Book,*

Also I had obliterated the name of my antient friend M. Ellis, *who had written in opposition to my first Thesis upon this question, and had left out all personall reflections upon him, to which I was in a manner, necessitated in my former impression to vindicate my self; and therefore I must crave his indulgence for this impression, the coming out whereof (so as it is) being wholly against my minde. The Book having met with some opposition, and that in Print, from some reverend brethren, I thought not fit to let this impression of it pass into the world, without taking notice of what was objected against it, and therefore am constrained to play*

an after-game, and to add these few sheets as a Postscript thereunto.

I have not as yet, met with any thing in print, which should cause me to alter my judgment about the main subject of the Book, and yet I dare not say but some passages in it, may be carped at, and are liable to exceptions against; for I am but a frail man, and see but in part, and so am subject to erre, as well as others; yet am willing to be reclaimed in whatsoever I mistake at any time, and would not willingly bee mis-led, much less mis-lead others.

The subject is something knotty and difficult, and not apt to be understood by every Reader, and therefore let him that readeth consider it well, that so he may understand, and not pass a censure rashly upon it before he understands it. That the Lord would guide thee and me into all truth, is the prayer of Christs worthless servant,

SAMUEL HUDSON.

THE VINDICATION OF THE Essence and Unity OF THE Church-Catholick visible, &c.

SInce the first publishing of the same, which was 1649. hath met with various entertainment amongst men, according to the various judgments of the readers thereof; as Books of polemical subjects, such as this is, use to do. From some it obtained acceptation and approbation, from others it met with improbation, and opposition. Two things especially have been opposed therein. First, the being of an universal visible Church, which is the subject of the second and third Chapters of this Vindication, and the former Chapter proving it by Scripture, the latter by arguments and reasons. Secondly, the integrality of the universal visible Church, handled in the fourth Chapter is opposed.

The essence or being of it, is opposed lately in print, by some Ministers in *Norfolk* and *Suffolk*, in their answer to *Jus Divinum Mimsterii Evangelici*, set forth by the Provinciall Assembly in *London*, and to *Vindiciæ Ministerii Evangelici*, set forth by M. *John Collings* of *Norwich*. But because this was not the main scope of their book, only they lighted upon it in their Epistle Dedicatory; I shall leave them to their proper opponents, and only answer to what they say in their Epistle concerning this subject. The integrality of the universall visible Church hath been opposed by M. *Stone*, a reverend Minister and teacher to the Church of Christ at *Hartford* in *New-England*, and my antient acquaintance. And this was in a tractate, called, A *Congregational Church is a Catholick Church*; which came forth in print, 1652. To whom I never intended to return an answer in any particular Treatise, partly because I saw his book was only a logical Lecture, and of so abstruse and sublime a subject, that as it was little taken notice of, so it was less understood by any, but those schollars that were versed in those studies, and so must mine answer have been also. And partly because he only or cheifly opposed the arguments which I set down in my fourth Chapter, and dealt not with the whole book, or the main scope of my Vindication, or question: and therein also opposed only those arguments which I brought against M. *Ellis*, which were taken from principles and grounds which I knew M. *Ellis* granted, which was warrant sufficient for to me use them, though M. *Stone* granted them not. And in them also M. *Stone* mistook my meaning, for by my denying the universal Church to be a *genus*, I did not deny it to a nexisting *genus*, or *genus in actu exercito*, which M. *Stone* argued for; for I knew though it were an integral, it must be of one kinde or other, but I denyed that it could put on the notion or consideration of a Church *in genere*. So, that my question about the integrality of the universal Church was no whit impaired by his arguments, though they had all been granted, only those arguments taken necessarily from principles granted by M. *Ellis* might have been invalidated thereby. And partly because I saw that M. *Stone* did implicitely grant what I contended for, which was, that the universal Church is not the *genus* of particular Congregations, in that he assigneth another *genus*

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to them in the frontiſpice of his book, and upon the top of every page in his book, and that is Congregation *in genere*. But I intended that if ever this vindication ſhould again com to the Preſs, I would have explained my meaning more fully, and that I meant by *genus* Church *in genere*, and not the integral nature of the *genus* that exiſteth in individuals, and ſo to have inſerted an anſwer to M. *Stone* in that my fourth Chapter, which now I am prevented in, by this ſurreptitious coming forth of this ſecond Edition without my knowledge, and therefore I have added this Poſtſcript. I firſt therefore ſhall clear that there is a Church-Catholick viſible.

Some of our brethren which have lately written, tell us that a particular Church is a particular company of Saints in mutuall union, for mutuall worſhip appointed by Chriſt for the glory of God, and the edification of their own ſouls, and the good of others. I intend not to carp, but ſhall give as candid an interpretation as may be of their words. I ſuppoſe by *Saints* they mean viſible Saints, Saints by dedication and conſecration, and not abſolutely of Saints by regeneration, for as they have no certain rules to judge thereof in others, ſo alſo they can never be ſure they are in a true Church, but will ſtill be ſcrupulous in their communion, and cannot diſpenſe or communicate in faith, but doubtingly. They are alſo very tender in expreſſing the form, or as ſome will have it, the *Cement* of this particular ſociety, and therefore have left out the word Covenant, either explicite or implicite: and ſo I hope they intend to let in parochial Congregations into the definition, though not independent, for there is ſuch a *mutual union* among them.

For mutual worſhip, I ſuppoſe they mean joining in publick worſhip, and not as we ſpeak of mutuall duties between man and wife, to be performed to each others, but worſhip performed by them jointly to God. But I marvell that this definition mentions not any relation of this particular Church to ſome officer or officers to whom they ſhould ſubject themſelves, and by whom they ſhould be taught, edified, and governed; and who ſhould be Gods mouth to them, and their mouth to God. I am loth to be too bold or peremtory in gueſſing at their meaning: but haply it is becauſe they intend to put the keys of diſcipline into the

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body of this Congregation, which can exercise them without officers, or because they can set up un-ordained private members to preach and pray among them, and so make up their mutual worship also without an officer or Ambassadour of Christ, *to whom is committed the word of reconciliation*; for indeed that is the scope of their book, though they do acknowledge that there ought to be such officers: or haply they feared to be unchurched again by the death of such an officer, if they had put him into their definition. They say also that the end of this mutual union is for the edification of their own souls, but that must imply them all truly converted; but I mervail that they make no provision in their definition, for the education, instruction, and conversion of children born members of their Congregation, and servants of their members, seeing by Gods appointment, and the usage in Old and New Testament, the parent or master brings his whole family into covenant aswel as himself: and a part of the Ministers office is *to go to the lost sheep of the house of Israel*, to convert unconverted persons, as well as edifie converted. They say nothing also of their mutual inspection and watching over one another, for which this way is so highly cryed up above others: haply it is because their members dwel so far remote, in so many parishes, that they see it is impossible to do it.

"They grant an universal company of Saints, in a reformed "sense, comprehending every individual Saint-member thereof, "whether formed into fellowship or unformed: but as *Saints*, "not as Churches of *Saints*.

I acknowledge it is true the particular visible believers are the matter of the universal Church, whether formed into Congregations or no, for that is but a secondary accidental relation that betideth them, and enters not into the essence of their Christianity.

It is true, their particular membership of this or that Congregation coms by their union with it; but were they not members and subjects of Christs political visible Kingdom before any such union, and initiated into it by one of his officers, yet not as a particular officer of a Congregation, for none are baptized into a Congregation but as by an indefinite officer of the universal visible Church of Christ: And an indefinite officer in relati-

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on to his imployment, and general object, is equivalent to a general, and that is the prime relation of a Minister, and that to a particular Congregation is secondary, as it consists of a parcel of the universal Church, over whom he takes especial, actual, constant, care and charge.

"They say the *World* is universal, of which all creatures are a "part, yet did a man stand where he might see all Countries, and "all crearures, he should see but a particular world; really par-"ticular, but intellectually universal.

Answer. If by particular world, they mean in relation to a general world, it is not true; for one particular cannot make up an universal; and there was never any world but this one. But if by particular they mean an individual integral world, it is true, and that is it which I contend for in this Vindication; that the universal or Oecumenical Church cannot put on the notion of a Church *in genere*, but of a great individual integral: and so both the world, and universal Church are, whether a man stands where he can see them or no: they are *integraliter universale* as *Ames* calls the universal Church.

"It is true that they say, did a man stand where he might see "all the Corporations, and all particular civil societies of men, "he might acknowledge the general nature of Corporations "existing in either of them (*or the integral nature rather, and from "them all abstract a general nature*) and yet deny an universal "Corporation, consisting of them as parts thereof.

But this comes to pass because the several Corporations or polities are constituted by several Charters, granted from several sovereigns, under several laws.

But the universal Church hath but one Charter, from one sovereign, under the same systeme of laws, and the officers indefinite, officers in reference to their imploiment to which they are called by Christ, and may exercise the same towards any of the subjects of that whole Ecclesiastical body, as they have opportunity, and a call: which the officers of the several civil Corporations cannot do.

They answer that text, 1 *Cor.* 12. 28. *God hath set in the Church first Apostles, secondarily Prophets, &c.* which is usually brought to prove an universal visible Church, by paralleling it with what

is said *ver.* 18. *God hath set the members every one in the body.* And if that will not conclude a Catholick body, neither will the former conclude a Catholick Church.

I answer, the difference between them is great: for the several bodies, though they may have a general consideration and notion put upon them, or abstracted from them rather, of body *in genere*, yet are they not united together into one individual body by any external bond, they are not *integrally* one, but only *generically* or *specifically* one. But the universal Church is united into one body by a visible external bond, yea bonds of the same Sovereign, the same Laws, the same Covenant, the same Initiation and enrowlment, and the same indefinite Officers over it. And this is the primary consideration that coms upon it, before any particular distinctions into Congregations, which consist of parcells of that great body. And therefore that which the Apostle saith, *ver.* 27. *ye are the body of Christ, and members in particular*, is meant, ye are of the body of Christ, or part of the body of Christ, not the whole, for Christ hath but one body, in the same respect, and ye are particular members thereof.

They bring diverse arguments against an universall visible Church.

Argu. 1. Their first argument is, because every part is incompleat, not having the power of a whole in it; but every particular Church rightly constituted hath in it the power of a whole Church; therefore it is not a part.

Ans. It is true, every part hath not the *extensive* power of the whole, it hath the compleatness of a part, and no more. Every civil Corporation is called a body politick, and it is compleat according to the constitution of it, but this hinders it not from being a member of a greater body politick, *viz.* the Kingdom or Common-wealth whereto it belongeth. So every particular Congregation hath the compleatness of a particular Church in it, but still as it is a part of the whole Church, which is the political Kingdom of Jesus Christ on earth. It is an integral or whole in reference to its particular members, but in reference to the rest of the Church it is but a member.

Argu. 2. Again they say, that every whole is really distinct from every part, and from all the parts collectively considered. They are constituting, that is constituted. *Ans.*

Anſ. So I may ſay of all the viſible believers in the world, they may in conſideration be diſtinguiſhed from the whole, and all the members of the body from the whole, becauſ they conſtitute it: but they being all the conſtituent members joined in an unity make up the whole conſtituted Church or body: and therefore that argument was no better then a fallacy. For I can ſay the ſame of all the members of a Congregation both publick and private, they are diſtinct from the whole, for they are conſtituent, and that is conſtituted: but as they are united they are one conſtituted Congregation; ſo are all the viſible private Chriſtians and Miniſters united, one univerſal viſible Church: In conſideration indeed they may be diſtinct, yet by political conjunction in the political Kingdom of Chriſt they are one whole.

Again they ſay, there is no univerſal meeting to worſhip God, therefore there is no univerſal Church. *Argu.* 3.

So neither is there ever a meeting of all the ſubjects of a Kingdom or Common-wealth to do homage or ſervice to their Sovereign, but they all obey him *diviſim* in their places, or ſome ſmaller conventions, and yet they are a whole Kingdom or Common-wealth nevertheleſs. *Anſwer.*

Object. But the word ἐκκλησία is never uſed either in a civil, or ſacred ſenſe, but *propter conventum*: and *cœtus eſt à coëundo.*

Anſw. Ἐκκλησία properly ſignifieth a calling out, and not a calling together: And in a ſacred ſenſe it ſignifieth a people called either out of the world, as the inviſible Church is, or from Idols as the viſible Church is. The members thereof are ἔκκλητοι, perſons called out; and ἔκκλητοι and ἐκκλησία are *conjugata*, and they relate to, and argue one another. The particular Congregation is rather συναγωγία in the ſtricteſt ſenſe in reference to their meeting together, then ἐκκλησία.

So Κυριακὴ, whence the Scotiſh word Kirk, and our Engliſh word Church comes, properly ſignifieth the Lord's people. And this notion betideth people not primarily becauſe they are of this or that Congregation, but becauſe they are of the Kingdom of Chriſt, and have given their hand to the Lord. And the word *cœtus* and *congregatio* more properly reſpects them that as they meet together in an Aſſembly. Heathens may *coïre* come together

ther, even into a sacred Assembly, but because they are not ἔκκλητοι called from their Idols to Christ, they are not part of the Church, though they be parts of the Assembly.

Argu. 4. Again, they say, there are no distinct office s appointed for such a distinct Church, therefore there is no such Church.

Answ. Though there are no distinct officers of the universal Church besides the officers of particular Churches, or ordinary Ministers of the Word, yet every Minister hath an indefinite office, which stands in relation to his imployment, which he may put forth any where in the wh le Church, as occasion serveth, and he hath a call thereto, which is equivalent to a generall office.

Every Minister of the Word hath power *in actu primo* to dispense the Word and Sacraments, to pray and bless the people in any sacred convention, though the members of that Assembly be not members of any one particular Congregation, and though the Minister himself be not fixed to, or set actually over any particular Congregation. And that meeting shal be a sacred convention, not only in respect of the Ordinances or Minister, but in respect of the members of it, because they are all the Lord's people κυριακοι and ἔκκλητοι, in the proper & primary sense, and he the Lord's Ambassador designed to that imployment. The body of the whole Church being so great, and consisting of persons of several Countries, and languages, and under several civil governours, haply at variance between themselves, it was not convenient, nor scarce possible to have any constant ordinary actual officers of the whole, but that is salved by their habitual power of office, which may be drawn forth any where into act as occasion serveth.

Argu. 5. Again, they say, there is no Church greater then that which hath the power to hear and determine upon offences committed in the Church, but that is particular, *Mat.* 18. 17. which place say they, if it meaneth the Congregation, it excludeth all other, if it meaneth any other it excludes the Congregation.

Answ. I shall let M. *Parker* answer this argument, who saith in *Pol. Eccl. lib.* 3. *p.* 355. though he held particular Congregations the prime Churches in reference to Synods, yet grounds the more general or greater Assemblies for discipline upon this text, *per gradationem, & per sequelam ratiocinandi & per consequentiam*, as

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I noted in my *vind.* 163. And this appears by the gradation in the text from one to two or three, and from two or three to the Church, and if the Church cannot end it, as sometimes they cannot, then by the like manner of reasoning it is to be referred to a greater number of Elders convened.

For doubtless Christ did not mean by Church the body of the Church, but the Elders, for the body of the people never had any right of judicature among the Jews, nor in the Christian Churches, though I suppose some of our brethren would infer so from this text. And it is very probable that our Lord Christ speaking to the people of the Jews, spake to them in their own dialect, of Courts then set up, where there were appeals from the three Judges to 23, and from the 23 to the Sanedrin or seventy one Elders. For Christ had not then instituted any Christian Congregations or jurisdictions; and if Christ had spoken of what was not in being as the people he spake to could have no relief thereby, so they could not understand him. Now if primarily he meant the three Judges or Rulers of the Synagogue, yet that did not exclude the 23, and if he meant primarily the 23, that did not exclude the Sanedrin; so in Christian jurisdictions, which for the general nature were to be like the Jewish, though not in every particular circumstance, the bringing a cause to a Congregationall Eldership excludes not the Classis, nor the Classis a Provincial Synod. Though the Jewish politie was not long after to be pulled down, and the Christian to succeed, yet it was not then pulled down, but stood *jure divino*, though many of the persons in those offices were corrupt, and the people as yet were bound by Gods law to make use of them, and be determined by them. Our Lord Christ sends the cleansed Lepers to the Priests to offer for them, though they were generally wicked. And in his sermon, *Mat.* 5. 22. he clearly alludes to their present judicatures.

Afterward the same Authours except against the definition of the office of the Ministry set down by the Province of *London*, in their *Jus Divinum* &c. Because they make it a relation to the whole imployment of the Ministry. But whether you call it right or power, or authority given them by commission, or what general nature or notion can be put upon it, it is certain it was in relation to the whole imployment of the Ministry, as they well

clear it up. That was the subject wherein they had power by their office or function to deal, and be exercised in. *To them was committed the word of reconciliation.* And therefore the Ministeriall office is set out in Scripture thereby, *Luk.* 1. 2. *Act.* 6. 4. 2 *Cor.* 3. 6. 1 *Thes.* 3. 2. as I noted more at large in *vind.* 233. And though there must needs be an object, *viz.* persons to whom they are to administer the Word, yet that object in their commission is not set down in Scripture to be particular Congregations only, but *go teach all Nations and baptize them*, &c. *and lo, I am with you always to the end of the World*, Mat 28. 19, 20. *And go ye into all the world, and preach the Gospel to every creature*, Mar. 16. 15. And so likewise administer the other Ordinances to them when you have made them capable of them.

And the Argument which those Brethren insist upon from *relata* is of no force; for though as they are particular Ministers of such a flock, indeed that particular relation ceaseth, if the flock ceaseth &c. but the generall relation to the whole remaineth, so that there is a correlate object still as long as there are any believers that stand in need of edifying by their office, or any meer visible believers, or their children or servants that stand in need of instruction, exhortation, reproofe, or internall conversion, &c. And if all those should cease, yet they shall find objects for their Ministry, as long as there be any reasonable creatures under heaven; as M. *Norton* in his answer to *Apollon. pag.* 81. wel observeth, where he saith, that when they preach to heathens it is a ministerial act in regard of the dispenser and administrer. *Habent Ministri potestatem Ministerialem non Ecclesiasticam erga universum mundum, & erga omnem creaturam.* And therefore he pleadeth that the Ministers have Ministerial power *in modo debito erga omnem Ecclesiam*, Or else saith he, the heathens should be in better case then the neighbour Churches, if it were Ministerial preaching to them, and not to neighbour Churches. He saith, no duty of Ministerial acts of office in other Churches is to be denied, *p.* 82. so it be regulated.

When *Paul* and *Barnabas* were called forth by the holy Ghost, *Act.* 13. and sent out with fasting and praier, and imposition of hands to go to the heathen; was it a Ministerial work which they performed, or a Charitative? If a Ministerial work of their office,

office, then not onely the particular Congregation, or the universal Church, but the very heathens are the object of the Ministerial office, as it is an office.

The Scripture speaking so indefinitely of the office of the Ministere, under the name of Ministry, makes it appear that their office related to the imployment or subject thereof, & not only to a few persons in Congregational Covenant, or particular mutual union with them. See *Act.* 20. 24. and 21. 19. *Rom.* 12. 7. 2 *Cor.* 5. 18. *Eph.* 4. 12. 1 *Tim.* 1. 12. And hath not the Minister the same subject and object that the Ministry hath, seeing the Ministry is committed to him.

If a Minister of the Church in *England* should baptize a converted Jew, Turk, or heathen, he doth not do it as a Minister of a particular Congregation, or of the Church in *England*, but as an indefinite Officer of Christ, to whom he hath committed that employment: and so the office reacheth that forreigner, not as a member of the Church in *England*, for so he never was, and haply never will be, but as a new subject added to Christ's visible Kingdom.

Secondly, I shal shew that the universal Church is an integral, and not Church *in genere*.

But before I enter upon this Chapter, which hath been opposed in print by M. *Stone* a reverend Minister in *New-England*; it will be requisite for me to premise something in general, and then answer his particular Objections against the several arguments as they lie in order.

It was mine unhappiness to fall into the hands of two reverend Divines, whose principles of Logick, and especially concerning *Genus*, were different from each other; and so while I proved the universal Church to be no *genus* according to the principles and express grants of the former in his *Vindiciæ Catholicæ* which I cited, who was an *Aristotelian*; the other understanding *genus* in another sense, being a *Ramist*, opposeth my arguments, denying the *Aristotelian* principles, which the former went upon and granted, whereas it was sufficient for one to prove the universal Church not to be a *genus* by his own principles whom I answered.

So it fareth with me, as I have seen it with a Country man

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in a crowd, who being stricken a box on one ear, and turning himself to see who struck him, and to defend himself on that hand, was stricken by another on the other ear, and so was fain to turn again to defend himself on that side also. M. *Ellis* took *genus* to be a logical or metaphysical abstract non-existing notion, as he acknowledges in print, and upon his own grant: I dealt with him; M. *Stone* taketh *genus* to be an existing being, appearing, and shewing his face in every individual, whether wee see it or no, and thereupon disputes against my arguments, otherwise then M. *Ellis* could have done, and so puts me upon a new Vindication, by denying the principles upon which my arguments were built, which principles the former granted freely. If I had thought the word *genus* would have met with such opposition, I should have set down my meaning more warily, and for *genus* have set general, or *in genere*, or in general consideration, which was my meaning, and so he whom I answered understood it, and M. *Stone* might have seen that was my meaning also. The paucity of words, and multitude of things is the cause why the same word is used for many things, and so is taken in a different sense, and so it falls out in the word *genus*, for sometimes it signifieth a Stock, Linage, Parentage, Kindred, or Family as M. *Stone* in his Tractate, *p.* 2. from *Act.* 4.6. and *Phil.*3.5. notes. And sometime it is taken for that common nature which existeth in the individuals, as humane nature in *Peter* and *Paul*, and *animal* in man and brute, &c. And sometime it signifyeth an abstract notion arising from this community of nature, or a thing *in genere*, or general consideration, and in that sense M. *Ellis* took it, and so I formed my arguments in his own sense. But concerning the existing *genus* which M. *Stone* speaks of, I cannot see how it can agree with the definition which himself giveth of it out of *Ramus*; which is, *Genus est totum partibus*, i. e. *speciebus essentiale.*

For that which doth exist, existeth in some individual, and there is neither a *totum* or whole, nor essential to the *species.* It is not a *totum*, for *Totum est quod habet partes*: indeed it may have its parts, that is members, as it is an integral, but the parts of a *genus* are his *species.* The existing *animal* that is in *Peter* is not a *generical* whole, for it is but a part of *Peter*, and hath no *species*

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under it. The truth is, it is an essential part of *Peter*, for whereas *totum continet suas partes*, that *animal* in *Peter* is wholly contained in *Peter*, and holden there by *Peters* form; and as soon as *Peters* form left him, that *animal* was gone. Again, *totum est majus qualibet parte*, but Peter is *major hoc animale*, he contains the animal and more than it. Hence *Downam* upon *Ramus* saith, *hinc apparet genus speciei & totum & partem esse, totum quidem prædicatione, & communi significatione, quâ species continet: pars verò si ad constitutionem respiciamus.*

Now the giving essence, or being essential to a thing respecteth the constitution in every existing thing. *Boëthus* also saith, *Genus in divisione totum est in definitione pars. Species contra, in divisione pars est, in definitione totum.* Neither is that *genus* that existeth in an individual *partibus* i. e. *speciebus essentiale*, for it giveth its essence to that individual, and hath no influence upon any others, when those men and brutes that are now alive die, then die those physical existing *genus's* indeed, but the logical abstracted *genus* of them dyeth not: the physical individual *genus's* are renewed by generation, but the logical *genus* of them is not generated but abstracted, and is the same from the beginning of the world to the end: it ever was, and ever will be a true axiome, *homo est animal rationale.*

Here M. *Stone* helpeth himself with a distinction of *genus in actu signato & actu exercito*, p. 7. I know not well what he meaneth thereby, or how he will apply it to the cause in hand. But *Scheibler in his Metaph. l.* 1. *c.* 14. *art.* 5. saith, *Apprehenditur res in actu signato, cum concipitur sic, prout communi definitione signatur, & sub proprio signo* i. e. *nomine apprehenditur. In actu exercito apprehenditur cùm concipitur aliquid non communi, sed particulari, dimisso communi nomine.* So that it layeth aside his common name and notion of a *genus in actu exercito*, and is but an integral under it. *Jacob. Martin. in disput.* 2 *metaph. thes.* 60. saith *Actus signatus vocatur a singularibus abstractus. Actus exercitus est actus in singularibus multiplicatus* i. e. in individuals and integrals under that kinde. And further *Scheibler* giveth this instance to clear it. *Genus prædicatur de specie. Hoc verum est, loquendo de eo in actu exercito, non in actu signato, hoc est genus prædicatur de specie non sumendo communes notiones, sive nomina generis & speciei, sed particu-*

laria exempla, which particular examples are the integrals under that kinde.

But this distinction will not help him; for if *genus in actu exercito* be not a *totum* or whole, but a part, and be not *essentiale speciebus* but only *uni individuo*, then it is not *genus*. If the definition and notion of *genus* cannot agree to it, it is not *genus*. The definition of *integrum* agreeth to every example of an *integrum*, it is a whole made up of his members, but the definition of *genus* agrees to none of those which he calls examples of *genus*. In that it wanteth or loseth its universality, it wants and loseth its *genus* and its difference or form: for the very essence of *genus* (by his logick) is to be a whole, and to give essence to its *species*. It hath but a piece of the *genus*, and a piece of the form: it hath *integram naturam generis, non universam*, as M. *Stone* saith *p.* 4. and *Richardson* out of whom he had it saith the same. Then if it hath only the integral nature, and not the universal, it hath it not as it is a *genus*, but as it is an integral, for the nature of *genus* lyeth in the universality, which the individual hath not. Though there be an *Ens*, substance, body, and animal in *Peter*, yet they are as individual as *Peter*: and the *Ens*, substance, body, and animal in *Peter*, differ every way as much as the humanity in *Peter* differs from that which is in *Paul*, or as *Petriety* differs from *Pauliety*, or *Socratiety* from *Platoniety*, to use his own expressions. *Socrates* consisteth of *hoc Ens, hæc substantia, hoc corpus, hoc animal*, and *hic homo*; and so all these kindes are under contraction and individuation. *Quicquid est in Socrate singulare est. Fonsec. Metaph.* Take all the individuals of one sort that ever were, are, or shall be in the world, and you cannot make one *totum universale* of them, but by abstraction, *& actu præcisionis & denudationis*, and so by the minde you may draw them to an unity, and make a *totum* of them, for there is a foundation layd in the individuals for such an abstraction, but no formal general nature or unity; you must divest them of their existence, and individuality first. There is not *Ens*, or *substantia*, or *corpus*, or *animal in genere*, or general consideration existing in any one man, or in all of them, but as they are abstracted. *Plato non est homo in genere* &c Put many sticks together, and you may make a faggot or cart-load of them, but not make wood *in genere*, yea,

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put all the wood in the world together, and you may make a great heap and integral of them, but you cannot make wood *in genere*, but by mental abstraction, and that a man may do from a little as well as a great deal. *Genus* is another thing then all the Individuals gathered together. *Genus* is not by conjunction, apposition, or aggregation, but by abstraction. *Peter* or *Paul* may say, this is my entity, my substance, my body, mine animal, my humanity, as well as my *Petriety*, or my *Pauliety*.

It is true a man may abstract, and as it were cut out a *genus* or general nature out of the individuals, and consider that alone because there is a foundation for it, and a potentiality; so a workman when he seeth a piece of Timber may conceive in his mind, that if such and such parts were hewen and plained or carved away, there would be an Image of the *Virgin Mary*, or a crucifix, &c. yet no man wil say that there are any such existing Images there, for then it were fit to be burnt. So the Chimist saith, that *Sal*, *Sulphur*, and *Mercury* are in every thing, and boasteth that he can extract hony out of *album graekum*, but they are not formally there, but may possibly be extracted by the dissolution of those things; so by mental dissolution or abstraction a man may fetch a *genus* or general out of individuals, but it is not formally in them. It cānot be denyed but the object of the understanding precedeth the act of it, but it never findeth it existing, but it is contracted by an individual, and to draw forth the general nature, the understanding pareth off the contracting differences by abstraction, precision, or denudation. *Apprehenduntur universalia, non apprehensis ullis particularium differentiis. Fonsec. Metaphys.*

But I conceive that there is a great difference between *animal genus* and *animal in genere*, between an existing *genus* and that thing considered *in genere*. The individual *animal* existeth, but *animal in genere* existeth not but in the understanding. There is existence in every thing, but where dwells existence *in genere*? Concretes exist, but where do abstracts exist? I will not contend whether universals be *entia realia*, or *entia rationis*, because there is a foundation for them *in ente reali*, but they are not formally one but by abstraction.

Indeed in reference to other *genus's* a *genus* is capable of numerical unity; *Ens* is one *genus*, and substance is one *genus* &c.

but in reference to particulars existing under them, you cannot say there is one *genus* in *Socrates*, and another in *Plato*, for numerical unity in the strictest sense is proper to individuals as integrals.

But I will not contend with M. *Stone* about these notions of existing or extracted *genus's*, I shall leave it to younger heads which have been more lately versed in those studies. But if you take *genus*, for the existing *physical*, *political*, *mathematical*, or *artificial genus's* as M. *Stone* doth, then it is impossible to deny any thing in the world to be a *genus*, for it is of one kinde or other. And by that notion every integral is nothing else but a *cluster* of *genus's* bound together by the last individual form: and so we may make every thing not onely a *genus*, but a heap of *genus's*; and so a man hath more *genus's* in him, then he hath limbs, sences, and faculties. For there is *Ens*, substance, body, vivens, and animal besides humanity: and then every limb, and sense, and faculty, have limb, and sense, and faculty kinde in it.

There is head kinde, and foot kinde, and arm kinde, and leg kinde, &c. and after his constitution, he is dressed up with nothing but *genus's* from head to foot. And by the like reasoning every thing should be as full of *genus's* as ever it can hold. *M. Stone* could not think that I did deny this sort of *genus* to be in the universal Church, for I clearly expressed so much *Vind. p.* 82. "Indeed if you consider this society or religion, it is a distinct "kinde in regard of the Authour, laws, qualifications of mem- "bers, but in reference to its members, it is an integral. If this be "all that is meant by *totum genericum existens* it may passe with- "out any dammage to this question. So the several companies in "*London* are distinct from other companies, yet in reference to "their own members they are integrals, and in reference to the "whole City they are parts, *i. e.* members.

But all this dispute on which side soever it be cast, hurts not my question at all, though it may seem to strike at this Chapter of arguments, which were taken from grounds which were granted by him against whom I then argued, we both by *genus* meant a thing *in genere*, or *genera l consideration*, and to that sense I framed my arguments, and then comes M. *Stone* and disputes from an existing *genus in actu exercito*, that hath neither the *genus* nor

form

form of a *genus* in it, and he strikes at my aguments by that which is not *ad idem*. If M. *Ellis*'s *genus* and M. *Stones* were put into a syllogism, there would be four terms, for they are not the same, and had I argued with M. *Ellis* from an existing *integral genus*, he would have thought me wilde. And therefore this is but a *logomachy* about the word *genus*, one takes it in one sense, and the other in another. I clearly layd down my meaning in the explication of the question: for *chap* 1. *sect.* 3, I gave different senses of Catholick or general. "First, the Orthodox Churches "were called catholick Churches. Secondly, the Patriarchs "Vicar general was called catholick. Thirdly, Catholick is ta- "ken for a logical second notion abstracted by the minde, com- "prehending diverse different *species* under it (in which sense "M. *Ellis* took it.) Fourthly it is taken in the same sense that "we use to take Oecumenical, and I took the latter sense, and "therefore put Oecumenical into the terms of the question: and "said there, that in the question in my sense the Church-catholick "existing on earth at the same time is compared with particular "Churches existing at the same time also, *pag.* 11. 12. And in denying this Catholick Church to be a *genus*, I took *genus* in the third sense as M. *Ellis* did.

And I shall a little more plainly set it down now. The question is, Whether the whole company of visible believers in the whole world, which is the one visible Kingdom of Christ on earth, and is usually called the Catholick or universal Church, being considered in respect of the particular visible believers in the particular Nations, Towns, or Congregations, be the *genus* of them, or a great integral whereof they are but members. Here was the hinge of the question handled in this chapter. And the thing that made the doubt was the diversity of the use and signification of general and particular. For sometime general refers to *species* and particulars under it, and then it is called *genus*, or that thing *in genere*. And sometime general is taken for a large integral, as when we speak of a general Court in a Corporation, and a general summons, a general meeting, a general muster, a general humiliation, a general pardon, our general calling, a general Covenant, the general judgment, &c. These phrases are not meant of these things *in genere*, for they are so many individuals, but in respect of

the extent of the ſubject or object of them. And you may as well make the general Covenant a *genus* or Covenant *in genere*, as the generall Church to be a *genus* or Church *in genere*. It is called the general Covenant, not becauſe it is Covenant *in genere*, but becauſe it reacheth all the members of the Church, and they are entred into it; and ſo the univerſal Church is called general, not becauſe it is Church *in genere*, but becauſe it is made up of all that are entred into that general Covenant, in the whole world. So that as the general Covenant is one individual Covenant, ſo the generall or univerſall Church is one individual Church or ſociety, whereof particular Congregations contain but parcells of the members.

And ſomtimes particular relates to a general, as a particular man, a particular horſe, to man or horſe *in genere*, or the general nature of them; and in this ſenſe it is true, *Omne particulare habet ſuum generale*. But ſomtime it relates to an iutegral, and ſignifieth a member; as a particular room in a houſe, a particular ſtreet in a Town, a particular ward in a City, a particular drop in a meaſure, a particnlar ſand in a heap, a particular man in a Town or Family. And ſo we ſay the particulars in a bill, or ſum, or bundle, ſo many, and then ſum up all in general ſo much: the particular Brigades or Regiments in an Army ſo many, and then caſt up the Army in general ſo many. Now becauſe all the viſible believers in the world, both Officers and private Chriſtians are called the generall, and in that ſenſe the univerſall and Catholick Church, and thoſe that live in ſeverall Countries or Congregations are called particular Churches; the queſtion is whether general or univerſal as it is given to the whole Church or political Kingdom of Chriſt on earth ſignifieth a *genus* or Church *in genere*, or an integral: and whether the particular Churches are to be accounted *ſpecies* of that general, or members of that integral.

But then coms M. *Stone* and neither affirms nor denieth the whole viſible Church to be either a *genus* or general, or an integral; nor the particular Churches to be either *ſpecies* or members, but ſtarts a new hare, and ſaith, that a Congregational Church is a Catholick Church. That is to ſay, as I conceive, becauſe every particular Church is a Congregationall Church,

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and Congregational Church may be predicated of every particular Church, therefore Congregational Church is the *genus* of them all. He dared not make the whole Church to be a *genus* of the particular Churches, and he would not make it the integral.

And whereas I had proved *chap.* 2. that there is an universal visible Church, and that it is one, I expected that either it should have been denyed that there is such an universal Church, or that it is one, or if it be one, then to have it declared whether it be one generically, or one integrally and numerically; but M. *Stone* waves them both, and saith, a Congregational Church is a Catholick Church, and so puts a surreptitious question in the room of it. Whereby he doth implicitely grant what I affirmed, that the whole universal Church is not the *genus* of the particular Congregationall Churches, but Church *in genere* or generall notion.

It is true if we refer a street, or ward in a City, or a Brigade or Regiment in an Army, to Street, Ward, Brigade or Regiment *in genere*, they are particulars under such generals; but if we refer them to the City or Army whereof they are parts, so they are members. So if we refer particular Congregations to Congregations *in genere*, they are particulars; or, if you will have it so, *species*, or individuals rather of Congregations *in genere*, but if we refer them to the whole Church they are members thereof. And it cannot be denyed but particular Congregations may, yea must bear relation unto both.

And by the same way of reasoning that he makes a Congregational Church to be a Catholick Church, a man may make a particular Church an individual Church, a Church that is one numerically to be a Catholick Church, for all these may be predicated of every Congregational Church, and that essentially as they are such. And so a man may say an individual man is a Catholick man, an individual horse a catholick horse, an individual house a catholick house, an individual eye a catholick eye, an individual foot a catholick foot, because individual may be predicated of all these, and that essentially as such. And so we may make *hic homo* to be the *genus* of all the men in the world, because it may be predicated of every man. And so we may set in-

individual, and *unum numero* above *Ens* the higheſt *genus* of all, becauſe every *Ens* is individual and *unum numero*, if it doth exiſt. And ſo *genus* ſhall be a pretty *Proteus*. *Omnia transformat ſeſe in miracula rerum*. And every man ſhal be an individual particular general Catholick man.

There is a ſecond thing about which M. *Stone* beſtoweth much pains in his book to invalidate this chapter, and that is to prove that *individua* are *ſpecies*. I am not willing to contend with him about the *logomachy*, and the rather becauſe though it croſſeth ſomething ſaid in this chapter, yet it invalidates not the cauſe at all.

That there is an eſſential predication of that which Logicians call *ſpecies infima*, and he *genus infimum* upon the individuals, ſo that it doth the office of a *genus* thereunto cannot be denied, and therefore as it reſpects the individuals it is called *ſpecies prædicabilis*, as the other, as they reſpect the ſuperiour *genus* are called *ſpecies ſubjicibilis*, *Burgerſd.*

For the Logicians carrying the name *ſpecies* no lower then abſtract natures which have ſome univerſality in them, though the loweſt that may be and neereſt individuals, did not account individuals to be *ſpecies*, for though univerſals may be diſtributed lower and lower into leſs univerſals; yet are not, in their opinion diſtributed into *ſpecies ſingulares*, or into ſeveral integrals, which are a *totum* of another oppoſite nature. But they conceive *genus* to be *natura univerſalior ſub quâ alia minùs univerſalis continetur Keckerm.* and *ſpecies* to be *natura univerſalis alteri univerſaliori ſubjecta*: and the loweſt *ſpecies* to be that which hath obtained the loweſt and utmoſt perfection among the univerſals *ultimum univerſalium*. And indeed there is a difference between *ſpecies* and *individuum*. *Quamvis ſpecies conſervari poteſt in uno individuo, genus tamen non poteſt conſervari in una ſpecie*, *Burgerſd.* 45. So that as M. *Stone* confeſſeth that *animal* was not a compleat *genus* untill man was made, yet man was compleat as ſoon as *Adam* was made.

Again, they ſay that *ſpecies* κατ' ὐσίαν *perfectior eſt genere, ſed individuum non eſt* κατ' ὐσίαν *perfectius ſua ſpecie*, *i. e.* man is more perfect in regard of eſſence then animal, that is, hath a further perfection added to him then was in animal, yet *Socrates*

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is not more perfect in essence then man in general. The *species* hath the integral nature of the *genus*, and besides that it hath an essential difference perfecting it, and thrusting it on a degree further, but the individual hath no such essential difference added to the lowest *species* to perfect that, or thrust it on further, but the *species essentiam ejus absolvit*; it hath nothing but individuality and existence added, whereby it becomes an integral; there is no essential perfecting part found in one that is not found in another, but only the soul and body of *Peter* is not the soul and body of *Paul*. And for ought I know he may make the animal, substance, and *Ens* in *Peter*, differ as much from the *animal*, substance, and *Ens* in Paul, as the humane nature in *Peter* from that which is in *Paul*, seeing they are all alike under contraction, as well as the humane nature, and so make several *species* of them also.

Genus is like a Bell that ringeth out, and strikes on both sides, and so *Ens* or being in general strikes double, it is either *primum*, *vel à primo ortum*; *à primo ortum* is double, *substantia*, *vel accidens*; *substantia* is double, *corporea*, *vel incorporea sive spiritualis*; *corporea* is double, *simplex*, *vel mista*; *mista* is double, *vivens*, *non vivens*; *vivens* is double, *vegetativa*, *vel sensitiva*; *sensitiva* is double, *homo*, *vel brutum*; and then you are fallen as low as universals go, which the Logicians commonly make the lowest *species*; and then the Bell, as it were falls into a single touling of individuals, which are stroaks of the same side, and man soundeth *Peter*, *Paul*, *John*, *Robert*; so that the peal of *genus's* that struck double before, at last when they are fallen as low as they can fall into a single chime, strokes on the same side: and individuals differ no more from one another, then single strokes of the Bell one from another.

Genus bears twinns which are opposite, nay contrary one to the other, and so struggle in the womb, like *Esau* and *Jacob*, of two contrary natures, hairy and smooth, but the lowest *species* beareth only single Children of the same nature.

If a man in his mind travells from *Ens* or being which is the highest *genus*, he finds it divide presently into two opposite ways, one as it were on the right hand, the other on the left, *viz*, sub-

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stance and accident; if he will trace the one way *viz.* substance, he findes it presently divided again into two opposite ways, *viz.* Corporeal, Spiritual; if he traceth Corporeal, he findes it divide again immediately into simple, and mixt; if he traceth mixt, he findes it divide into that which hath life, and that which hath none; if he traceth that which hath life, it divideth immediately into vegetative and sensitive; if he traceth sensitive, it divideth immediately into man and brute; now if he will trace man, he findes him no more to divide as the former into opposite perfecting differences, thrusting that nature on further, but he goes on from generation to generation, still the same in kinde and essence, like a right on path, that goes further and further, but divideth not into cross paths. Or to make the similitude more full, it leadeth him out into a plain or heath where are many ways to ride a brest in, but they all come from the same head, and lead to the same town: and these are the individuals which proceed from the lowest *species*, but divide not into lower differing perfecting *species*. So that though they agree with other *species*, in that they are comprehended by something more general, and that is predicated on them, yet they are not predicated upon any inferiours; they may be cut in pieces into members, but not distributed into further perfecting distinguishing essential forms.

So that call individuals, *species*, or what you will, yet you see they are not like other *species*.

And to prove them to be *species*, M. *Stone* makes them not *diversa quæ solâ ratione dissentiunt*, *i. e.* though all men have humane nature, yet they are not the same: But *opposita quæ re & ratione dissentiunt*. And truly if it were ever true of men, it is true in our age, where almost every man is opposite to each other; *Quot homines, tot sententiæ*. But this is not an essential but accidental opposition. And though he cannot make them contraries, *Quorum unum uni opponitur*, yet he makes them *Disparata*, *Quorum unum multis pariter opponitur*. By reason of their distinct forms and essences: well, be it so, but then he must make two or three kindes of *Disparata*. For formerly we were wont to account things that are under divers *genus's* to be *disparata*, as *homo*, *arbor*, *lapis*: or intermediate different *species* under the same *genus*, as yellow, blew,

blew, green, red, under colour, as M. *Stone* acknowledgeth, *p.* 26. But by this opinion the several yellows, blews, greens, and reds, are each of *disparata* to themselves, and so are opposite to themselves though dyed in the same fatt at the same time. And by the same reason he may say that every thred of a cloth both warp and woof of the same cloth are opposite colours, and every *punctum* of every one of those threds are of an opposite colour. I should rather have said that they are *similia*, and that *unum multis pariter assimilatur, potius quam opponitur*. But I shall let him enjoy his notion, because it hurteth me not. He yieldeth the consequence of this opinion *p.* 23. that there are so many *species* of water, wine, or milk, as there are drops of them in the whole world; and so a hundred thousand *species* of water in a pail full of water, and these have all opposite essential forms, and yet are similar; which is as much as to say, they have similar, opposite essential forms. *Gravia bella fratrum.*

But what if the individuals be *species*, yea so many *genus's*, yea comprehend a bundle of *genus's* in the belly of every one of them, as by this Logick they must. Will this be any hinderance that many of these individuals may be brought into one integral?

*S*uppose every brick hath brick-kinde, and body-kinde, and substance-kinde, and *Ens*-kinde in it; yet may not an hundred thousand of these bricks make one brick-house; and a hundred thousand tiles make one tiled roof; and a thousand pieces of timber make one timber-house; and many individual men be in one family, one town, one army, one Kingdom, or Commonwealth? So may many individual visible believers be in one Congregation, and many Congregations of them bee in one Classis, and many Classis in one Province, and many Provinces be in one Nation.

And all the Christian Nations in the world be one universal visible Church, and that be an integral.

When the first Gospel-Church (which might be called general or Catholick in contradistinction to the National Church of the Jews; and because then the partition wal between Jew and Gentile was broken down, and the cōmission issued forth for teaching all Nations and baptizing them) grew too big to meet in one

place for all Ordinances, it divided it self into many less Assemblies, called, though improperly and at second hand, Churches, yet then this division was of an integral into its members, not of a *genus* or general into its *species*.

I acknowledge the matter of the visible Church militant universal, or visible Kingdom of Christ on earth, to be the particular visible believers, and the external form thereof to be their joint submitting unto Christ's regiment and laws under his Officers where they dwell, but this whole Church when it comes to bee divided, it is considered according to the places where those members dwell, either in *England*, *Scotland*, *Ireland*, or *New-England*, &c. and so receive particular denomination from those places; but this division is of an integral into its members, as the parts respect the whole, and of adjuncts into their subject places if they be considered in reference to the places wherein they are contained.

Look at the Church *in genesi*, saith M. *Cawdrey*, *vindic. vindiciarum*. 72. and the single members are the causes thereof as an integral, but look on it *in analysi*, in the distribution of it into Congregations, and so it giveth essence unto them, and they are parcells of that greater integral. Though in the constitution of an integral the parts are before the whole, as the essential causes thereof, yet in the distribution the whole is before the parts, *Cawd. p.* 82.

And whereas I had proved that the universal Church is not a *genus* or Church *in genere*, because it doth exist, or hath an individual existence of its own, which a thing *in genere* hath not, *vind. p.* 79. *l.* 8. To this argument M. *Stone* answers, by affirming that *genus* doth exist. But when he comes to prove it, he proves only that the integral nature of the *genus* doth exist in the individuals, and leaves us from them to abstract the *genus*, which is an universal, but proves not that the universal doth exist any where, but in the mind of man, or Angel. Now as it doth exist in the several individuals, it is contracted, and is an integral, and must be loosed from his contraction by abstraction, before it can be a logical *genus*, or that thing considered *in genere*.

This is as if he should say, as it is an integeal it is a *genus*, which he confesseth differs very much. There is that which may be abstracted

ſtracted, but it doth not exiſt as abſtracted but as contracted. So I may in my minde conſider a priſoner that is bound with many chains, without his chains, and ſo a free-man, but I dare not ſay he exiſteth a free-man. I can abſtract a man from his riches, learning, piety, nobility, that is endued with them, but I cannot ſay he exiſteth ſo. Where a thing *in genere*, or general notion, or general conſideration doth exiſt, but in the underſtanding, I, as yet know not.

Moreover as ſuch a nature doth exiſt in individuals, it is manifold, but as I have abſtracted it, it is but one. As it doth exiſt in individuals each differ from other (as M. *Stone* acknowledgeth) *re & ratione*, and by his own Logick all thoſe individuals are oppoſites, and ſo diſſentanies, now *diſſentaneum eſt quod à re diſſentit*, but one is not a *diſſentanie*, much leſs an oppoſite to itſelf. Now *genus* is one, becauſe it is *totum quod habet partes*.

Therefore you muſt diveſt it of exiſtency, before you can conſider it as a *genus*, or general, or thing *in genere*.

And to apply it to the whole Church in reference to the members of it: the whole Church hath an exiſtence of its own, as an integral, being *individuum*, as *Ames* confeſſeth, but as M. *Stone's genus* hath no exiſtence, but in the *ſpecies*. The exiſtence of the whole Church reſulteth from the conjoined exiſtence of the members, but the exiſtence of a *genus* is abſtracted from the *ſpecies*. The whole Oecumenical viſible Church hath no *ſpecies* or individual Churches under it, whereof it's the *genus*; but is made up of individual viſible believers, and then divided into ſeveral pieces or parcells; which we call particular Congregations. Like a piece of ice divided or marked out into many little pieces; the great piece of ice is not the *genus* of them, but the integral, and they are the members. Though the whole Ocean were frozen it would make but a great integral, and the ſeveral parcels thereof members.

But it would not be the *genus* of thoſe parcells, for ice *in genere* is the *genus*. A pail of water is not the *genus* of the ſeveral drops that are in it, but is an integral, and they are members, but water *in genere* is the *genus*. A heap of ſand (though there were no more ſand in the world but that) is not the *genus* of the particular ſands in it, but ſand *in genere*. So the univerſal Church is not

the *genus* of particular believers, but believer *in genere*, nor of the particular Congregations, but Congregation *in genere*.

And whereas I had said in my second Argument *vind. p. 79. l. 30.* that *Quod habet partes extra partes est totum integrale*, M. *Stone* denies it to be a true definition. I answer I had it out of *Burgersdicius p. 47.* and I conceive he defines it so in opposition to that which he calls *totum essentiale*, *quod constat ex materiâ & formâ*, for there the parts do *mutuo se pervadere, & loco, & situ non differunt*, as the soul and body in man, but the parts of an integral *quâ* integral do differ in both. But to make the Argument past his exceptions, I shall change onely one word, and in that change only express *Burgersd.* his meaning more clearly. *Quod habet membra extra membra est totum integrale, sed ecclesia universalis visibilis habet*, &c. *Ergo.* The universal Church hath its members one distinct and several beside and without each other, whether you consider them to be particular believers, which are the prime members, or Congregations, &c. which are secondary.

And whereas I had said in my third Argument that the whole Church is made up of the visible believers in particular Congregations, and of such as are not fixed members in any particular Congregation, *vind. p. 80. l. 17.*

M. *Stone* answereth, That individual Christians which are not members of any particular Congregation, are not formally political Church-members. Now if by political Church-members he means actual members of this or that particular Congregation it is true, but they are political members of the Church-Catholick visible, for they have taken Christ to be their King, and his laws to rule them, they are enrowled by baptisme, and attend on Christs Ordinances, and subject themselves to his Ministers, where they become, though some occasion may not suffer them to be fixed in a particular Congregation. They are political members of Christs visible Kingdom primarily, by being members of the Church-Catholick, the membership in particular Congregations is secondary, and but accidental to the former. He saith they are members *materialiter non formaliter*, because they are not confederate. But I answer, they are confederate *i. e.* in Covenant with Christ the head and King of the Church,

Church, and confederate with the members in the general Covenant, into which they are entred, and any other Covenant or confederation to constitute a political Church-member I finde none in Scripture, neither scrip nor scrawl. And I conceive all Congregational confederations and Congregations, to be but accidental to the universal Church, by reason of the numerosity of its members, for could we conceive that all the members of the whole Church could meet in one place, and partake of the same numerical Ordinances orderly, the meeting in several places should cease.

The woman of *Canaan* which M. *Stone* instanceth in, by being a visible Saint and believer, though she was not formaly thereby a member of the Jewish Church, as he saith, yet was she a member of the Evangelical Church, and that compleatly if she were baptized, if not baptized, then but incompleatly, and *materialiter*.

The place which is brought by M. *Stone* to prove the Apostles to be fixed members of the particular Church in *Jerusalem*; *Act.* 1. 2. 3. 13. 14. proves it not, but onely that they abode in *Jerusalem* untill the coming down of the holy Ghost at Pentecost, to inable them to discharge their Apostleships, but then they travelled over the world, and joined in Ordinances with the Churches which they converted, as Officers administring both word and seals, and were no more fixed members of the Church of *Jerusalem*, then of any other Church where they became. They were never dwellers at *Jerusalem*, but men of *Galilee*, only stayd a while at *Jerusalem* upon occasion.

And whereas I sayd in my fourth Argument, that the Church universal is not *genus*, or Church *in genere*, because it hath accidents and adjuncts existing in it as its own, *vind. p.* 80. *l.* 28.

M. *Stone* affirmeth that a *genus* is capable of inherent accidents as its own, *p.* 35. and more largely *p.* 21. with a wonder at me for that opinion. But I must cleave to mine opinion, as I meant it, for all that he hath sayd against it. For I have proved that we must divest the integral of the *genus* from its existence, before it can be a *genus* or thing *in genere*, and divesting it of existence we must necessarily divest its adjuncts from existence also. Now as *animal* in a man furnished with all his adjuncts and accidents doth

doth exist, it is *integrum animal*, it is not *animal in genere*. It is true we abstract the proper accidents with the nature, and say they belong to that nature primarily, as visibility to humane nature, but visibility existeth only in an integral man. No man ever heard *homo in genere* laugh. And in a Logical abstract sense I granted *vind. p.* 106. as much as M. *Stone* contends for; but if *homo in genere* doth not exist, visibility *in genere* doth not exist neither. But the Oecumenical Church is not Church *in genere*, neither doth M. *Stone* think it is Church *in genere*, and yet *p.* 35. he doth grant a Church *in genere*, and saith that the particular Churches are *species* of it. Now should Church *in genere*, and Oecumenical or Catholick, or Synholick Church, as M. *Stone* calls it *p.* 40. in which sense I took it, and it is usually taken, be brought into a Syllogism together, there would be four terms.

Again, whereas I said in the prosecution of this fourth Argument, that the universal Church cannot be a *genus* or Church *in genere*, because it is capable of being *major* and *minor*, of greater or less extent, *vind. p.* 81. *l.* 11. To this M. *Stone* answers, that a *genus* is capable of being *majus* and *minus in actu exercito*. Mankind is capable of increase, virtue shal increase at the calling of the Jews: and sin may increase, because the particular virtues and vices may increase.

I answer, the question is not about *genus in actu exercito*, for that properly is not *genus*, but an Integral under that *genus*.

And there is no more put into the definition of man then *animal rationale*, now there are hundred Millions of men in the world then there was when there was but one man: so there is no more put into the definition of Church *in genere* now it consisteth of Millions of visible believers, then there was when it had far fewer members, the Integral is inlarged indeed, but not Church *in genere*. Though a Giant be *major homo*, yet he is not *magis homo*, and though a dwarf be *minor homo*, yet he is not *minus homo*.

So for virtue and vice there is nothing more put into the definition by the increase of them, and therefore they have no other definition then they had at the lowest ebb; now the definition explicates the essence of the thing. The habits of virtue and

vice

vice may grow stronger, but *gradus non variant speciem*, they may be in more subjects, but that varies not the *species* neither. So that *genus* being *unum*, *consistit in indivisibili*: take away either *animal* or *rationale* and you spoil the definition of man: and so you can add nothing to the essence of it more then is in it, unless you put a further perfecting distinguishing essential form, and so make a new *species* below man. The majority or minority of a thing respects the members, and so is ascribed to it as an integral; either continuous magnitude as in man or brute, or discreet as in *species*, by the multiplication of members, and this is the case of the whole Church, it may grow greater or less as the members are multiplyed or decreased.

Also whereas I said in the prosecution of the fourth Argument that the whole Church is not a *genus*, or Church *in genere*, because it is mutable and fluxile, which are accidents of an Integral only, *vind. p.* 81. *l.* 24.

M. *Stone* answers this Argument by affirming that *genus* may bee mutable, *Totum genus plantarum & brutorum* is mutable and fluxile.

I answer, that the Integrals under each of those generals is mutable and fluxile, but still the *genus* of them, or things *in genere* is not so.

There is nothing taken out of the definition of it by the change or death of the individual Integrals under those generals, nor nothing added by the renewal of more.

Object. It may be objected, that in this sense no Integral is mutable neither, because the definition of it is not changed, though the individual Integral be changed or perish, and be extinct.

Ans. I answer, That every individual Integral is an example and instance of an Integral, and hath the definition of an Integral belong unto it, but every individual existing *genus*, or *genus in actu exercito*, as M. *Stone* calls it, is not an example of the *genus*, much less the thing *in genere*, for the definition of *genus*, cannot agree thereto, seeing a *genus* is an universal, and that is but particular, yea an individual of, or under that *genus*, and so is but an Integral. If any essential part of an existing Integral be changed then it is not an Integral of the same kinde it was,

and so the peculiar definition of it must be changed, yet still it is an Integral.

There cannot in propriety of speech be an example of the same *genus*, because it is but one, but there may be many examples of Integrals under that *genus*, and they indeed are mutable and fluxile, as they are Integrals that exist. How can an individual man be an example of *genus humanum*, since, by his own logick, it is but the lowest *species*, & *species est pars generis*, and *pars est quæ continetur à toto*, therefore a part cannot be the whole, nor an example of the whole. And to speak properly, if you would give an exampl of a *genus*, you must give an example of an universal, not of an individual *e. g. Ens* is a *genus*, and substance, and accident, and spirit, and body, and animal, &c. considered in the general nature of them. And if you will call *individuals species*, then is man in general consideration a *genus*, but you must not bring an individual man to be an example of man *in genere*, which is an universal. I say, an individual is no instance of an universal, it hath integrality in it, but no universality. *Universalia sunt perpetua quæ per se ipsa nec gignuntur nec intereunt. Fonseca Metaph. l. 5. c. 28.*

And whereas I had said *vind. p. 81. l. 36.* in prosecution of the same Argument, that the whole Church is not a *genus*, or Church *in genere*; because it is measured by time and place. M. *Stone* saith *p. 11.* that *genus* as well as *integrum* is an existing thing measured by time and place.

I answer, that the integrals of such or such a kinde, or under that general, are indeed measured by time and place; but the kind considered *in genere* is not so. My question was, whether the whole Oecumenical Church existing at the same time, be Church *in genere*, or a great integral consisting of many members.

But how particular time and place comes to take a measure of Church or man *in genere*; I as yet perceive not. As it was not drawn from the universal Church of one or two or ten ages, so it is not measured by them: so that though this or that Church ceaseth, yea all the members of the whole Church that are now existing should dye, and the whole Church consist of new members, yet Church *in genere* ceaseth not, neither is altered, unless you will say that the whole time of this world takes a measure

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of it, because it shall exist in this kinde no longer then this world endures. Though individuals under a *genus* be Corporeal, yet the universals of them *non sunt ex iis corporeis quæ per se loco & tempori subjecta sunt, ut per seipsas digito designari possunt*, saith *Fonseca, Meta. l. 5. c. 28. qu. 2.* They are onely individuals, and so Integrals that are tyed to *hic & nunc.*

And whereas I had proved the whole Church to be an Integral because there is admission into it, nutrition and edification of members in it, and ejection of members out of it, *vind. p. 82. l. 13.* "M. *Stone* saith *p. 9.* that a *genus* is capable of admission, "nutrition, and ejection. *Animal* admitted man and beast under "his wing. A man at birth is admitted into mankind, so is a lyon "and a horse into their kind when they come into the world, and "by death are excommunicated out of that kind.

I answer, the Integrals of such a kinde are admitted and ejected, but not the universals; every Integral must be of, or under one kinde or other: If indeed there were a new creature made, differing in kinde from all creatures that ever were made, then were there a new *genus* admitted into the world, or if any of the former kindes were quite destroyed, then were a *genus* ejected indeed. But by adding the word members admitted, nourished, edified, or ejected, this Argument is put beyond his exceptions: and this is the case of the whole Church, there are members continually admitted and edified, and somtime by censure ejected, therefore it is an Integral; for member and Integral are *relata.*

And whereas I said in my sixth Argument, that the whole Church militant on earth at the same time is not Church *in genere*, because it is capable of Officers, and had once actual Officers over it, and hath still Officers that are indefinitely and habitually *i. e. in actu primo* Officers to the whole, *vind. p. 82. l. 23.*

"M. *Stone* answers, that a *genus* may be capable of Officers. "Every compleat Ecclesiastical society or Church is furnished "with Officers; But *Boston* Congregation is a compleat entire "Church, or a compleat Ecclesiastical society; therefore *Boston* "Church is furnished with Officers, *p. 36. And this he endeavours* "*to make out, p. 33.* And there he tells us, that an individual "Church is a *species*, as it respects Church *in genere* under which

"it is comprehended, and yet as it contains members it is an "integral.

"Hence it is that every individual Church contains members, "because it is an *integrum*, and yet it is a *species* as it stands in "reference to a Church *in genere*. Hence also a Church *in genere* "may be said to have members and Officers in it, not considered "under the nature of *genus*, but because the *species specialissima* "containeth members, it is an *Integrum*.

And whereas I had said a *genus* is not capable of Officers, he answers: "It is true *in actu signato*, but that which is *genus* com-"prehending the *species* and individuals which contains mem-"bers, may in that respect be said to comprehend members and "Officers.

Ans. I am glad to see M. *Stone* at length finde out the notion of a Church *in genere*, a Vine *in genere*, a body *in genere*; I hope it may prove a clew to help us out of this Labyrinth. But how doth this vine *in genere* give essence to the individual vines, or this Church *in genere* give essence to the particulars, or this body *in genere* give essence to the individuals? Surely not by generation (except by generation *in genere* also) but because the entire nature existing in an individual vine, Church, body, giveth essence to it; so that it will follow, that the entire Integral existing nature comprehended under these kindes gives essence to the individuals, and not those natures in general consideration, or *in genere*. And therefore either *Ramus* hath not given us a right definition of *genus* (as some better Logicians then I conceive) or else he giveth a definition only of an existing integral nature of a *genus*, which is onely an Integral of or under such a *genus*, and so hath passed by the topick of a thing *in genere*, or general consideration *in abstracto*.

But then I argue, that if that which is *genus* comprehends the *species* and individuals which contain members, may in that respect be said to comprehend members and Officers, then the *genus* and *integrum* are all one; for the *genus* hath members, yea, principal members, even Officers as well as *integrum*, saith he. But here M. *Stone* helpeth himself with a distinction, and saith, this is not as considered under the nature of a *genus*, but because

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the *ſpecies ſpecialiſſima* contains members as it is an *integrum*. And I deſire to make uſe of the ſame diſtinction alſo, and ſay, that the Officers are not Officers of it as it is a *genus*, or as it is conſidered *in genere*, but as it is an *integrum* under ſuch a *genus*. And ſo let me ſtrengthen all my former Arguments againſt which he hath ſo much excepted, by his own diſtinction, and ſay, that the exiſtence of the whole Church, the having *membra extra membra*, the having exiſting accidents, the being *majus* & *minus*, the being mutable & fluxile, the being meaſured by time and place, the admiſſion, nutrition, edification, and ejection of members, and the doing, actions, and operations, betide to the whole Church, not as conſidered under the notion of a *genus* or Church *in genere*, but becauſe it is an *individuum*, and ſo an *integrum* under ſuch a *genus*.

The ſame exiſting thing being conſidered in ſeveral reſpects, may be a cauſe, an effect, a ſubject, an adjunct, a conſentany, a diſſentany, an *integrum*, and a *genus* in M. *Stone's* ſenſe, *in actu exercito*, but it cannot be that thing *in genere*. The whole univerſal Church in reference to ſociety or polity in general is a *ſpecies* or individual, but in reference to its members both private and publick, it is an *integrum*.

But before he leaves this Argument, he adds a ſuppliment to make his anſwer full, *pag.* 36. *viz.* "That there are no habituall Officers in the Church, all Officers in the Church "are actual, habitual Officers are *non ens poſſibile, quod non eſt, ſed poteſt eſſe*.

I anſwer, that they are all actual Officers, and might, if they were able and had a call, officiate in any part of the Church, and do actually ſerve the whole Church, by admitting members into it, and watching over a company of the members of it in their own places, and adminiſtring Word and Seals in many Congregations, yea Counties, and ſomtimes many Nations, but exert not the exerciſe of their power to the extent of the whole Church actually, in every part of their office.

So Juſtices of the Peace for the County do not ordinarily execute their Office in every Town of the County, and yet have power by their Commiſſion, if they could do it, and had a call thereto. But as watch-men in particular wards do ſafe-guard

the whole City as well as their particular wards, though they stand not in every part of the City, and are called the City watch-men; so do Christs Ministers serve the whole Church in their particular places, though they cannot reside, or act in every place of the whole Church, but could do it in regard of the extent of their office and commission, if they had ability of body and minde, & a cal or opportunity. I mean not by habitual power that which is never drawn into act, but the power in one officer is not drawn into act in every part of the Church, nor in every part of the exercise of his office. And the lett is not any want of power by their office, but want of ability in themselvs, and of call and opportunity in the severall places. And so they divide that full execution of their office among the officers, and spiritual watch-men of this City of God, and some take care of some places and members of the whole Church, and others of other actually, for order and covenience take, and their better edification.

And whereas I had said in my seventh argument *vind. p.* 84. *l.* 8. That the whole Church is an integrall, because it hath actions and operations of its own, for a thing considered *in genere* is not capable thereof.

"To this M. *Stone* answers, that a *genus* is capable of actions "and operations of its own, because *operatio sequitur esse, & omne ens agit*. A *genus* hath properties and qualities, and therefore "can act; where there is no πρᾶξις there can be no ἐνπραξία, "but that is the end of all being *p.* 21. 22. It is true *saith he*, the "Church-Catholick hath actions and operations of its own; "and that it exists and acts its individualls, yet his properties are "his own, and so likewise are his operations. *p.* 36.

I answer, that these actions and operations are properly the operations of the integrall under that *genus*. Now because all the integralls of that kind have those operations, therefore they are attributed in notion to that *genus*, and said to belong thereto, but that thing *in genere* opperates not, but in the individualls or integrals under it. But the whole Church may, as I there proved, act in one and the same individuall act, as a City or Kingdome may do, therefore it is one integrall. A *genus* or generall may act, as it may be said to have members which are the instruments

instruments of actions; but as himself confesseth, that though the members be in the *genus*, or comprehended under the *genus*, yet they respect it not as a *genus*, but as an integrall, so I say the operations are the operations of such an integral of such a kind, and not of the *genus* as a general. The generall *in abstracto* worketh not any πρᾶξιν or ἐυπραξίαν (except notionall) but the integralls work them.

And whereas I proved in my eight argument. *vind.* 86. *l.* 8. that the whole Church is one integrall, by the severall appellations given to it in Scripture, as Body, Σύσσωμα Kingdom, tabernacle, house, building, temple, army, sheep-fold, wheat-field, &c.

"M. *Stone p.* 33. saith, that these and such appellations are "indeed firstly and properly appellations of an *integrum*, having "analogy to *totum integrale*: but *sai h'he* this *totum integrale* is "*species specialissima*, or every individuall Church being *species* "*specialissima*, is also an *integrum*, and containeth members, and "the *genus* comprehending all his *species* under him, it compre-"hendeth the individuals with all their members under it, or "within it self. Hence those appellations which are given to an "individual Church are given to the Church in general, &c. If "a Church be a body, then this or that individual is a body, and "all the members of it are Σύσσωμα, one and the same body, of "one and the same Corporation.

I answer, that then it will follow that the whole Church is firstly and properly an integral, of or under such a kinde, *viz.* Society, or polity, because those appellations are firstly and properly meant of that, and of particular Congregations but at second hand.

For first men are drawn into that, and into Congregations as a secondary and accidental thing, containing but parcels of the members of that great society, or polity. It is clear that Σύσσωμα is not meant in Scripture of a particular Congregation, but of the whole Church consisting of Jews and Gentiles entred into the Kingdom of Christ.

We finde not a particular Congregation called the body of Christ, for then Christ should have innumerable bodies, who hath but one, in the same kind, and that fitly join'd together and com-

compacted by that which every joint supplyeth, *Eph.*4.16. which M. *Hooker*, as I said before, calls the external political Kingdom of Christ. Neither are particular Congregations called the Kingdoms of Christ, for then he should have many Kingdoms, in the same respect, whereas the Church militant is but one, consisting of many members. And Christ tells us the wheat-field is the world, and not particular Congregations. If a King hath many Kingdoms, Cities, or Armies, though he speaks of things that concern them all, and all alike, he doth not say my Kingdom, City, Army, but Kingdoms, Cities, Armies. If a man hath many fields, houses, floors, netts, loavs, and speak of that which concerneth them all, de doth not say my field, house, floor, nett, loaf, but in the plural number, as of many: so would Christ have done if he had spoken or meant it primarily and intentionally of many Churches or Congregations, but he bindes them up in the singular number, because he meant but an Integral by all those tearms, and the particular Congregations are but parcells thereof; And differ no more, then when a cart-load of wheat is put into diverse sacks, whereof every one contains several parcels of the load, because it could not conveniently be all put into one, which though severed is accounted as, and sold for one load of wheat, and when it is shot out makes but one heap. Or as a great common field divided by several meers or baulks, or a great meadow into several acres by dools, or marks, and so one man cutts and tends one acre, and another another, but these hinder not the integrality of the whole, much less do they make the whole meadow the *genus*, and the parts of it the *species*: so neither do the accidental and secondary differences between particular Congregations hinder the integrality of the whole Church, much lesse make that the *genus*, and them the *species*.

A ninth Argument I brought to prove the whole Church an Integral, was from the severall words which the Scripture useth to expresse the union of the members of the whole Church together, as *added, builded together, fitly framed together, compacted, all the body by joints and bands knit together*, &c. *vind. p.*87. *l.* 18.

To this Argument M. *Stone*, *p.* 36. giveth the same answer, that he did to the former Argument.

But

But it is clear that the phrases are meant of the whole Church primarily and immediately, and not of particular Congregations.

This adding, joining, jointing, and building of the converted ones is first to the Kingdom, Body, and House of Christ, and there is no other essential form added to them beside Christianity, by being severed out *partiatim*, by parcells into several Congregations; that is a most accidental thing to them as Christians, brought in by convenience, and necessity. Particular Congregations are but as several ridges in a wheat-field, which hinder not the integrality of the whole field at all. As the dwelling of several men in several Towns in a Kingdom or Common-wealth, which Towns contain only some parcells of the subjects of that Kingdom or Common-wealth hinders not the integrality of the whole, though they be under particular officers for civil affairs: no more do the distinction of visible Christians, into several Congregations under several particular officers for Ecclesiasticall affairs, hinder the integrality of the whole Church. First, men are subjects or denisons of the Nation or Kingdom, and then have liberty according to their conveniences to live in what petty society they please. So, &c.

Though a man should have several houses in never so many Counties or Towns, and at somtime or other resort to them all, and dwell for a time in them, yet this varies not his membership of the Kingdom or Common-wealth, being meerly accidental to that relation. So, &c.

It cannot be denyed but that the several Congregations are integrals in reference to their own members, and so is any village in reference to the inhabitants, but in reference to the whole Church or Kingdom of Christ they are members, as the villages are of a Kingdom, or Common-wealth.

How many bodies politick, and societies in a Nation are members of the greater body politick and society of that Nation? so many less bodies Ecclesiastical make up the greater body Ecclesiastical in a Nation; For it was foretold *that the Kingdoms of this world should become the Kingdoms of our Lord and of his Christ*, *Revel.* 11. 15. The Ecclesiastical polities in converted Kingdoms, are said to be commensurable to the civil. And by the same rea-

son all the Christians in all territories on earth make up the whole Church or whole visible Kingdom of Christ in the Christian world, because it contains all the members thereof, who are Christ's subjects.

And whereas M. *Stone* saith, *p.* 37. that Baptism is a priviledg of a political member, as Circumcision was a priviledg of the members of the Jewish Church, *Gen.* 17. Those *Act.* 2. were admitted into the Church, and then baptized.

Answ. It is not said, they that were admitted into the Church were baptized, but they that gladly received his Word were baptized, *verse* 14. so that Baptisme admitted them into their first relation, and that was into the visible Church.

Neither can it be absolutely said that Circumcision was a priviledge of the Jewish Church, for the second person, *Ishmael*, that was circumcised was not of it, nor any of the other Children of *Abraham*, by *Keturah*, nor *Esau*, and yet were circumcised. Can wee thinke that *Job* and his friends so eminent for piety, and who sacrificed to the true God with acceptance were uncircumcised?

And were all those nations among whom they were chief men, if not rulers, which were of *Abrahams* posterity by *Keturah*, and of *Esau's* stock, heathens, uncircumcised? The very name of *Elihu* sheweth the contrary, which signifieth my God is *Jehovah*. So that it is more then probable that there were religious persons and Countries after *Abrahams* time, beside the Jews, if not before them, as M. *Baxter* hath well observed in his treatise upon Infants Baptism, and these no doubdt were circumcised.

It's true Religion did not very long continue among them, as among the Jews, but God would not have cast off them, if they had not forsaken him.

I grant that the seal of admission is to be given to none but such as are in covenant with God. But what covenant? The generall divine covenant, or the particular humane covenant? Surely into the generall covenant with God. The many thousands baptized by *John*, and Christs disciples, and the three thousand in *Acts* 2. were indeed in covenant with the national Church

of

of the Jews before baptism, because the Church was then Nationall, but by this new signs they were admitted into the Evangelicall Church by a new and Catholick seal, to which their former standing gave them no right. And though as M. *Stone*, saith Obsignation with the initial seal of Baptism implyeth confederation, and admission into the Church, yet it implyeth not confederation with this, or that, or any particular Church, or admission into it. Though *Saul* was baptized by *Ananias* at *Damascus*, yet was it not as confederate either with the Church at *Jerusalem*, or *Damascus* whereof he had been a bitter persecutor, but as a Convert to Jesus Christ,

And though haply *Cornelius* *Acts* 10. might be confederate with the Jewish Church, being a Proselite, yet we know of no such confederation of his kinsmen and near friends mentioned *vers.* 24, who were Gentiles, and yet were all baptized. Neither do I think there was any implicite covenant to bind the Jewish Church together, or the Proselites to the Jewish Church, besides the divine general covenant with God, and yet for ought I know it had been as requisite for the members of every Synagogue as for particular Congregations now, seeing they were lyable to censures there.

With what particular Church were the *Samaritans*, and *Simon Magus* confederate *Act.* 8. 12? who were a little before bewitched by *Simons* sorceries, yet upon *Philips* preaching unto them, and their conversion unto Christ, they were baptized both men and women; the witch, and the bewitched.

Surely *Samaria* was not confederate with *Jerusalem*, they did not love one another so well: neither was there any instituted Church (as the new phrase is) as yet in *Samaria*: neither was it a Congregationall Church, but the whole City with one accord: neither were there any particular officers set over them then, neither could they enter into a particular Church covenant, as it is called, untill they were baptized, the generall covenant must precede the particular, and therefore were in no capacity to choose any officers over them, and yet they were baptized, and therefore baptism is no priviledge of a particular politicall Church-member, but of the general. And with what Church was the *Jaylour* at *Philippi* and his rude family in covenant? *Act.* 16. 33.

who was a ruffianly heathen. Yet being converted at midnight, was baptized the same hour of the night, without asking leave of the Church there, if there were any.

And for this particular covenant, though M. *Stone* saith *p.* 37. that it is a covenant not only between man & man, but also between God & man. But *quojure*? where is the institution of it, or any hint of it in Scripture? It may be a promise before God, but not between God & them; but between the people among themselvs, & between the people & their Minister. The first and general covenant is between God and man, and is of divine institution, but the second and particular is but humane and prudentiall, and therefore cannot divolve any such priviledg upon people unless the Lord had instituted it to that end. The universal Church is the whole politicall visible kingdom of Christ on earth, and the visible beleevers are the matter thereof, and these believers are converted, or, at least, initiated into it by Christs officers, not under the notion of particular officers, but as Christs Ministers and Ambassadours, *to whom is committed the word of reconciliation*; and are bound by their generall covenant to believe what God hath revealed, and obey what God hath commanded. As a Denison of *England* is bound to obey the Lawes of *England*, by being a subject thereof, and then these subjects are placed in several towns under particular civill officers, but no particular covenant is required of them to make them severall villages, which for ought I know is as requisite as a particular Church covenant. And those towns consist of English subjects, but they are not bound to the laws, because members of those towns, but because subjects to the soveraign power of the whole nation. So Christians are bound to perform obedience to Christ in all their relations and places, as subjects to Christ, and not by a particular covenant, except Christ had instituted any such, as between man and wife, and there they are bound by both.

M. *Stone* bringeth two Ænigmaticall places to prove this covenant to be between God and man. *Zech.* 11.7, 10.14. Of beauty & bands. And *Isa.* 62.5. *As a bride-groom rejoyceth over his bride, so shall thy God rejoice over thee: and as a young man marrieth a virgin, so shall thy sons marry thee.* But I can find no evidence or hint in either of these places for a Congregationall Covenant. No nor

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in all the instances that are usually given, *viz*, Gods Covenant with *Abraham*, but we know that was the generall covenant between God and man, and not Congregationall. And the covenants made in the days of *Asa*, *Jehoshaphat*, *Hezekiah*, *Josiah*; *Nehemiah*, are nothing to the purpose, for they were not Congregationall, but renewalls of their National Covenant with God, and they were the Church of God before they renewed this covenant, and not constituted by the renewall of it.

Neither doth *Act.* 9. 26. which is alledged some, prove it. It is said indeed that *when Saul was come to Jerusalem, he assayed to joyn himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.* But this joyning him to the disciples, was to have comunion and society with them, and not to be a particular Church member there. It is not said he assayed to join himself to the Church, as a member, but to the disciples, much lesse is any particular covenant mentioned there.

But as if one that was known to be an Apparitour, or Pursevant, or Persecutour in the Bishops days should assay to join himself with private Christians in converse, or some private meeting, they would be afraid of him; so was that case. But before that journey to *Jerusalem*, *ver.* 15. it was shewed them, and by Christ to *Ananias* that he was a chosen vessel to bear Christ's name before the Gentiles and Kings, as well as the children of *Israel*. And therefore might not join with the Church at *Jerusalem* neither as an officer or private member. Neither is it mentioned to which of the Congregations in *Jerusalem* he assayed to join himself, whereof no doubt there were great store, seeing they had not great publick houses to meet in, but private houses onely, but it was to the Disciples or Christians there.

Others bring a proof for this way from *Isai.* 42. 16. *I will bring the blinde by a way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight.* But this will not prove it, but may as well serve for any way that men can fancy. They may as well prove themselves blind by this text, as prove a Congregational Covenant from thence.

Others argue that Church-relation is not a natural relation but a voluntary, and therefore must be by a Covenant or mutual agreement.

A man say they will be my brother or kinsman whether I will or no, because it is a natural relation, but it is not so in this relation.

I answer, so a man being born within the Church will be a Church-member by federal holiness, and so a brother in a spiritual sense whether I will or no, being in the general Covenant. O! but say they, how can a woman become my wife, or a man become my servant, but by a voluntary Covenant? *Ans.* no more can a man or woman of age be a Christian, or member of the whole Church, but by being in Covenant with Christ the husband and Lord of his Church, but what is this to a Congregational Covenant between member and member? Do servants when they enter into a family, or souldiers into a band or troop, make one covenant with the master or captain, and another with their fellow-servants, and fellow-souldiers? If haply they should covenant together to be faithful in their places, and helpful one to another, and this should tend to the great advantage of the master, or captain, and benefit of each other, yet this is not that which makes them that masters servants, or that captains souldiers, but the covenant with the master, or captain. Neither doth any master or captain require any such secondary covenant between his servants or souldiers, and yet it is a voluntary relation, they enter into, but it is voluntary in respect of the master and servant, the captain and souldier, not in regard of the fellow-servants, and fellow-souldiers, that falls in necessarily.

O! but it is voluntary what particular members I will join withall in a particular Congregation, I may choose of what particular society I will be a member.

Answ. so I may choose in what Town in a Kingdom I will dwel, but I must take the inhabitants thereof to be my fellow-neighbours necessarily.

So all the Churches of Christ ever took the Christians cohabiting with them within the civil bounds, to be their fellow-members of those Churches.

The Church of *Jerusalem* consisted of the Christians inhabiting in *Jerusalem*, and so it may be said of *Corinth*, *Ephesus*, *Philippi*, &c. they did not pick and choose some out of one vicinity some out of another. If any were heretical or scandalous they had censures to remove or amend them. Now

Now our civil bounds for Towns and Vicinities have been anciently set for civil transactions, and cannot be by particular men altered, but by authority; and if all the inhabitants within those limits be in the visible covenant with Christ and under his seal, and have publick houses or Churches, as they are ordinarily, but tropically called for publick worship, and a maintenance appointed out of the revenues of those Towns to maintain a Minister over them, and have a Minister of their own set over them, to whom, and his predecessors the Christians of that precinct have from generation to generation submitted in the Lord, and enjoyed Gods Ordinances from them, I cannot see how without breach of order, and removing the ancient land-marks, and introducing confusion, any particular member either of that Town or Church can of their own heads alter this, and pick Church-members whom they list, and where they list, and bring them into a particular Covenant to make a new particular Church, under colour to make a pure Church.

I believe all the Church-members in *Jerusalem*, *Corinth*, *Philippi*, &c. were not really godly, but many only externally, and many very loose, and guilty of foul faults, 1 *Cor.* 11. *Tit.* 1. 16. 2 *Tim.* 3. 5 *Phil.* 3. 18, 19. *Jude* 12. 13, 16.

Yet they did not leave them out, and institute new Churches of choice members, but sought to reclaim them. I scarce think all the members of the Churches in *New-England* are really godly, or so judged of their Pastors or fellow-members, and yet they do not pick the good from among the rest, & make new Churches of them, but keep the particular Churches still answerable to the civil bounds. It is a bad way of cure to cut off the sound members from the diseased, and unite them together in a new body.

It's true the civil bounds are heterogeneal to the Church, but so they were in *Jerusalem*, *Corinth*, *Ephesus*, &c. and yet they bounded them then, and denominated them, and so they do still in *New-England*; and so the several showres are to the severall *Seas*, yet they bound and denominate them also. Indeed if Towns and Churches were to be constituted, they might have other bounds and quantities allowed them, and so might the Towns in *New-England* have, for there is no precept left in the

Word

word to limit either of them, but the Churches would be comprehended in those towns: this is not to measure Churches by the acre, as some foolishly object. But we have both precept, example and necessity requiring that the Churches should be in a vicinity, and not scattered abroad, so as the cannot conveniently meet together publickly on the Lords day, or watch over one another.

Yea, say some, if Churches were rightly constituted at first, we ought not to separate from them, or gather Churches out of Churches, but ours were not so.

Ans. There are three things that I hear objected against our constitution of Churches: First, that it was not voluntary, but forced by authority.

Answer, The members were not forced from heathenisme to christianity, but they became christians many generations ago voluntarily, for ought I know: and for reforming of them, their predecessours, or successours, either from Popery, which was a spirituall leprosy over-spreading the Church, or any other superstition, and reforming of them by authority and compulsion, I think it is no more then the Magistrate might, yea ought to do, and the godly Kings and Rulers in the Old Testament did, and were commended and blest for doing. Indeed a man cannot regularly compell a woman to be his wife against her will; nor a man compell another to be his servant, or apprentice, but if they have once bound themselvs by marriage, promise, or indenture, they may compel them to hold so, and to obey and reform themselvs. So is the case between Christ and his visible Church.

Secondly it is objected that we are not fit matter for a Church, and therefore not fit to be made Churches, or to be joined withall.

Answer, was there not as unfit matter in the Jewish Church before Christs coming, and yet the Church for the essence of it was the same then and now? yea was there not as unfit matter in the Churches in the Apostles time at *Corinth* and *Phillippi* &c.? see the texts before named, and tell me if we have worse matter then there was, and yet what the Gospell there saith, it saith to them that are under the Gospell. Give an instance of any man or woman that ever professed belief in, and subjection to Christ in all the

the New Testament that ever was denyed admission into the visible Church, or that was cast out meerly for want of the power of godlines. The Apostles instructed, informed, reproved, and sought to amend them, and if they were hereticall, or notorious and obstinate, excommunicated them; and that we allow and could heartily wish were still done, and hope may in due time.

Doth a shepherd turn the diseased sheep out of his flock quite, and feed only the sound ones? no, he is to *strengthen the diseased, and heal the sick, and bind up the broken, and bring again that which was driven away, and seek up that which is lost*, Ezek. 34. 4. Indeed it is requisite he should separate the scabbed and diseased from the rest for a time, lest they infect the rest, and then having cured them to put them together into the same fold. Ministers are sent to *the lost sheep of the house of Israel*, as Christ commandeth, *Mat.* 10. 6. and not to feed the sound ones only that went not astray: and what manner of people Christ meant by those lost sheep, I need not tell you, such I believe as many in our age would have passed by, as the Priest and Levite did the wounded man in the parable, or counted goats rather then sheep.

Yea but the members of the Churches in the New Testament that grew so corrupt, did not appear so at their admission into the Church.

Anſ. We know they were new Converts to the faith of Christ, and immediately admitted by baptism, even by thousands of a day, and that when they were men grown, without any strict enquiry of the truth of grace in them, and without any waiting for experience of their godly conversation.

Philip baptized *Simon* the Sorcerer after his profession of his belief in Christ, who yet was in the gall of bitterness and bond of iniquity, and of all men one would have thought he should have been well tryed first, but was not.

And the Apostle saith of some members in the Church of *Corinth*, that they had not the knowledg of God, he spake it to their shame. Surely if they had had it at their first admission into Church, they would not have lost it afterward, under the Ministry of their teachers. Indeed they might corrupt in manners, or in judg ment, but not lose their knowledg, and grow sotts.

But there is a great deal of difference between a Church at the first constitution of it, when possibly they may pick choice members, as they did at first in *N. E.* when they went over thither, men converted by the Ministry in Old England before they went thither; and a successive Church in after ages, which consist of a new generation, and seed of the former, *ætas parentum pejor avis, tulit nos nequiores, mox daturos progeniem vitiosiorem.* The Churches succeeding the Apostles age were not so pure as in the Apostles times, and yet then they were bad enough: and I fear the succeeding Churches in *N. E.* will not prove altogether so pure and eminent for sincerity of grace and holy conversation as their first were; and yet our brethren do not hold that corrupt members in such a successive Church doth unchurch them; and alas that is our condition in this nation, the Lord in mercy reform and amend us.

Thirdly it is objected against us, that we are not rightly constituted, because we want an explicite Congregational covenant; and so the true form.

Answer, Thus you see I am inforced to return to speak of the Covenant again.

But I answer, that all our Brethren for the Congregationall way do not unchurch us for want of that; and I think I may clear our Brethren in *N. E.* from that aspersion: and some of our Brethren at home who have lately written, require but a mutuall agreement for joint worship of God, and I am sure that may be found in our Congregations, and both have been, and might be more, but for these new scruples put into their minds.

For my part I am not against an explicite Covenant in our Congregations, but wish they were as willing to it, as they are in many places willing to come to an agreement with their Ministers for their tither, if they can get advantage thereby, as most what they do abundantly. For by such a covenant, I conceive they should be more bound to their Ministers, as well as their Ministers to them; and it might haply be a means to cause them to submit the better to our instructions, reproofs, admonitions, inspection and discipline; but I dare not stamp *jus divinum* upon it, neither do I find any hint of it in Scripture or primitive times, and therefore cannot believe there was any: but that they stood

bound

bound by their general Covenant to submit to the Ministers that were set over them in the Lord, in their several places. Neither dare I think it is that which gives people right to Gods Ordinances, nor that it can divolve such a priviledge upon the members that enter into it, to invest them with the power of the keys, to admit members, make officers, to invest and divest them, and have all Church power radically in themselvs.

I know M. *Stone* doth not make it the form of a particular Congregation, but the *Cement* rather; but truly as it is used or abused rather, by many about us, I fear it wil prove but untempered morter. For first people are so eager of it, that some people will join with Antipædobaptists, Millenaries, and fift monarchymen, or any sect so they may but be in a covenant. Secondly, it is raised up as a partition wall between them and all the rest of the Churches of Christ (though they be in implicite covenant, and agreement together, and with their Pastors) so that they will not communicate with them, though never so religious, reformed, and eminent Congregations, nor suffer any of them, though never so godly and so acknowledged by them to communicate with themselves. They will not baptize any of our children, nor suffer us to baptize any of theirs: nay they will not so much as stay to see any of our children baptized, if they be occasionally at a Lecture where any such child is to be baptized, though they know the parents be very godly, and the Minister bee godly that is to baptize them, and though there bee nothing offenlive in the manner of administration of Baptism, but run out, as if the Church were on fire over their heads. Thirdly, as it occasioneth the breach of many marriages that else would be suitable, so it many times causeth great breaches after marriages between man and wife, even to the antichristianizing, or at least to the unchurching one of another, and causeth jarrs and alienation of affections, and vain janglings and disputes, and unchristian heats and animosities instead of sweet Christian love, unity, and communion, and mutual edification. Fourthly, it exceedingly hinders family-duties, that they can neither join so cordially together in praier, having such sinister thoughts one of another, nor yet in Catechizing of their families; nor calling over the Word publickly taught, or calling

children and servants to an account for what they have heard publickly, because one runs to one Town to the publick Ordinances, and another to another, and one draws some of the family one way, and the other another. Fiftly it is used as a means to enthral the members that are entred into it, so that though they marry out of that Town, or remove their dwellings out by necessity or for convenience, and dwell never so far distant from them, yet must they remain members of that Congregation; and may not join with any other Church, without their leave and dismission, which they will not give, except that Church with which they would join be constituted, or instituted, as the new phrase is, by an explicite Covenant, as sad experience hath proved: nay, are not permitted to join with a Congregation, though never so eminent for godliness and reformation; no, not though the person acknowledgeth, not only the Minister to be godly and eminent, but also the instrument under God of the work of grace in him formerly.

Yea it is accounted no less then spiritual adultery to depart from them after they are thus joined, without their dismission, which they will not give, except to a new instituted Church of the same kind.

If it be such a snare, it is good for single persons to keep out of that bond untill they see how and where God will dispose of them by marriage: and for married persons to get as long leases of their farmes as they can, and keep their yoke-fellows as long as they can, for if they dye, they lay a great bar in their own way against a second marriage, except to one of their own Church, or one of like constitution. I do not conceive that God ever bound any man or woman to such inconveniences, onely they must not marry, but in the Lord, saith the Apostle; nor yet do our brethren in *New-England* put any such yoke upon the Disciples necks, as far as I understand; neither do I think a brother or sister is in bondage in such a case, but this use or rather abuse is made of this Covenant by some in our Country.

It is a harsh censure which M. *Sam. Mather*, a young man as I hear, hath given against such as are not of his judgement in this point, in his preface before M. *Stones* Book, "As if the dread-

"dreadful revenges of God, either for personal pollutions, or for "sinfull complyance with former devices, or wayes of men in "the things of his house, or for secret contempt of the simplici-"ty and power of the Gospel, are gone forth in penal blindness, "and other blasting strokes, upon the souls of some in these "times.

As if this were the very pattern shewed in the Mount, and the very fashion and form of the house shewed to the Prophet *Ezekiel*, *Ezek.* 43.10.11. as is there intimated. But we pray you is it a pattern revealed in the Word of God, or by inspiration onely? If it be set down in the Word of God, we beseech you be pleased to shew it unto us, and point us to the texts of Scripture that hold it forth: we hope some of us desire to fear and serve God in truth, as well as among you. How many worthy Martyrs, Ministers, and eminent Christians have dyed for the faith, and in the faith, and gone to heaven, before either M. *Mather*, or this Covenant were born; were they all strucken with the dreadfull revenges of God in penal blindness and blasting strokes? I believe our brethren will not say so.

And if this Church-Covenant hath no better effects elsewhere, then it hath in these parts, as I shewed before, truly it were better it never had been devised, or were made *Nehushtan*.

M. *Stone* calls the Universal Church, *Totum genericum existens*, as M. *Hooker* did also in his book; of which I said *vind.* 40 that it is nothing else but *integrum similare*. But I do acknowledg that though *totum genericum existens* may be *integrum similare*, yet is not always so. It is so when all of that kind that existeth is bound together in one *copula* or bond.

As if all the Sand in the world were on one heap, or all the Gold in the world were of one lump, they were integralls.

Or if there be such a bird as the Phœnix, it is *totum genericum existens*, and yet it is an integrall. But if there be no such bond, then it is not an integral: yet they are not that thing *in genere*, nor the genus of all that kind. But the universall visible Church, though it be *totum genericum existens*, i. e. all of that kind of society or body that existeth, yet it is an integral, because it is bound together by an externall visible bond, yea bonds, as hath been

shewed before; & that Covenant with God in Christ,& the seal of Baptisme,which makes them of that kind compleatly,makes them also of that integral,*eâ formali ratione*, and they cannot be of that kind, except they enter in as members of that integrall.

I acknowledg also that the instance of the nature of a flock not reserved in one sheep, or of a Corporation reserved in one man, mentioned *vind. p. 79*, which M. *Stone* puts me twice in mind of,was misplaced and misapplied there;for the flock is not the *genus* of sheep, nor the Corporation of the men in it; but both flock and Corporation are each of them integrals,and so is the whole Church.

M. *Stone* also findes fault that I said *vind. p. 78*, that that which existeth in the individuall is *ipsa causa materialis individui*. If he like not that expression, let him take the former mentioned but three lines before it, it is *pars essentialis individui*, for it goeth to the constitution of the essence of it, but it is not the *genus* of the integral, or that thing *in genere*.

And whereas I said *vind. p. 216.* that I do not mean that the universall Church is first in regard of constitution of the whole politicall Kingdome of Christ by aggregation and combination, because the particular Congregations must exist before they can be combined and aggregated. I now declare that the first matter of the universall Church are particular visible bleleevers, that are drawn into the generall Covenant, and these are secondarily combined into particular combinations, and so the combinations of Congregations in the universall Church is not the first combination, but a secondary, and in the distribution or *analysis* of the Church-Catholick, they are accounted members of the distribution, but in the *genesis* or constitution,the particular members are first constitutive.

I shall also be willing that the eighth way whereby the whole Church may be accounted the prime Church, namely *cognitione sive noscibilitate perfecta*,mentioned *vind.* 218.219.and 253 may be left out, because it is more proper to a genericall nature then an integrall: and so may be said of the Church as it is a kind of society differing from others, rather then as it is an integral consisting of members, for there the members are first considered.

And to M. *Stones* objection against what I said *vin. p.* 219 and

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220, that the priority of the Church-Catholick in respect of the particular, is like the priority of a Kingdome to the parts of it, or of a Corporation to the parts of it, which said I is not meant in a mathematicall or techtonicall consideration.

I answer once again, that the members of the universal Church which are the particular visible believers, are, as it is an integral, in consideration before the whole, because the whole is made up of them, as a kingdom of all the members of the kingdom, and all the towns in it are made up of the members of the kingdom, and so are all particular Congregations of the members of the universal Church; and in the distribution of the whole into parts there the whole is considered first, and then is distributed not onely into particular members, but into combined members dwelling in severall Countries, or less secondary combinations, and so even those secondary combinations may be said to make up that whole, for of such parts as the whole is distributed into, of such it is also constituted.

But the particular Congregations are made up onely of such as are members of the whole Church, and they are entred into that body, before they are considered as members of the petty several societies.

And for the unity and priority of the Catholick Church. M. *Cotton* upon *Cant.* 6. 9. *p.* 191. hath this passage. "The Church "is one, *i.e.* at unity or brotherly love one with another, as one "body, though scattered into many places, as *England*, *Scotland* "*Germany*, &c. in all Christendom. Some Churches are more "chast, mild, and unspotted then others, even of the same Coun- "try, and yet such are but few, and though few, yet at entire u- "nity as one body. *The onely one of her mother, the choicest one of* "*her that bare her.* In the Hebrew phrase, *saith he*, the whole is "the mother, the parts are the members. The true Catholick "Church of Christ is the mother of all the reformed daughters, "and these daughter-Churches that are most chast, and mild, "and undefiled, they are best esteemed, and best beloved of the "mother Catholick Church.

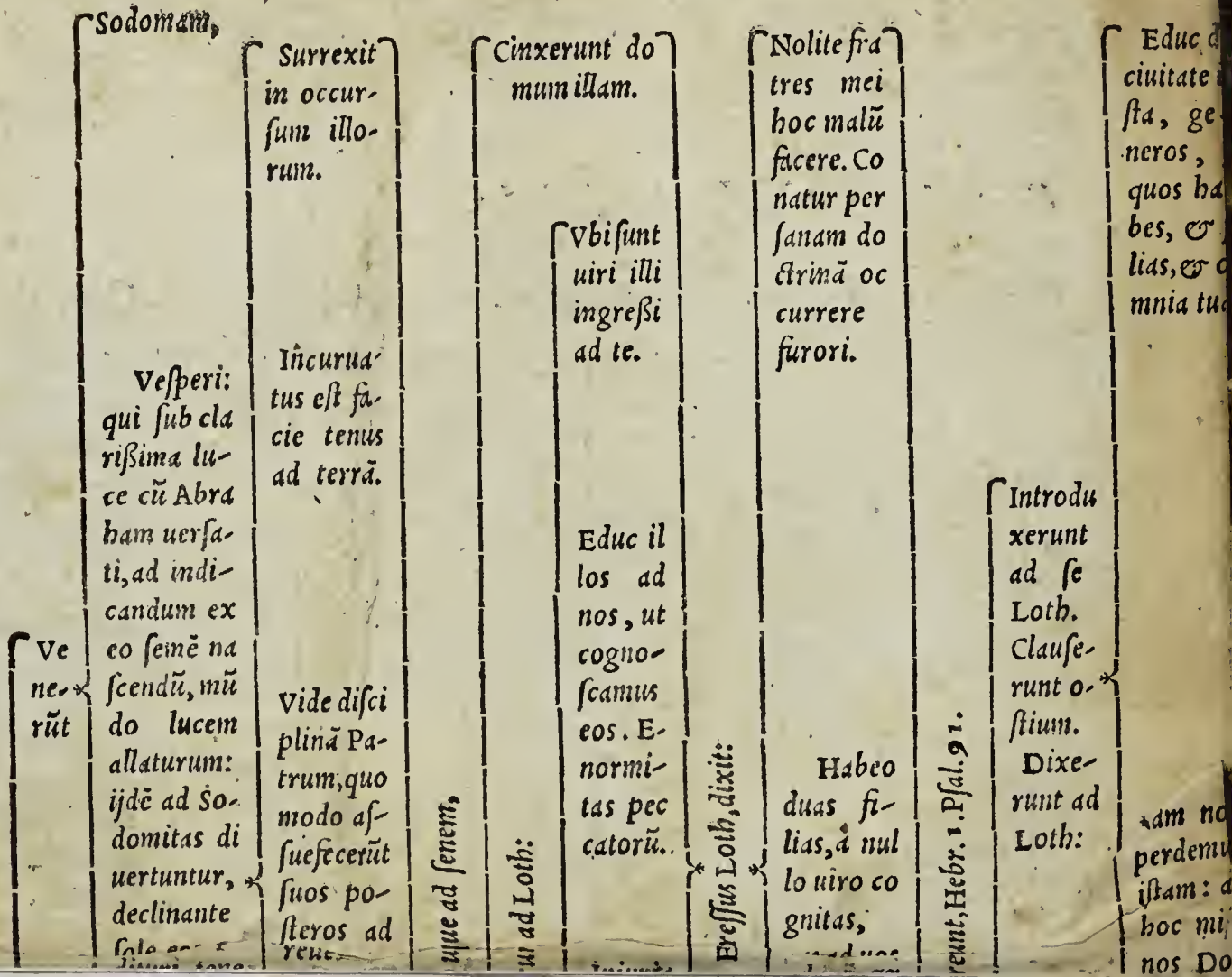
Whence we note, that there is a Church-Catholick, and that particular Churches are the daughters of that Church, and these daughters are parts and members of that one body, and therefore not

not *species*, and this must consist of the same nature that the members do which constitute it, and so be visible, else I know not what sense to make of M. *Cottons* words.

It seemeth very strange to me that whereas the Scripture speaketh so much of the Kingdom of Christ, the Kingdom of God, the Kingdom of his dear Son, and Christ's everlasting Kingdom, and of the amplitude thereof from sea to sea, and from the flood to the worlds end, that all this should be nothing else but a Kingdom *in genere*, or a general Kingdom in a Logical notion, comprehending none but a few particular Congregations, consisting of 7. 10. 20. 40. or 60. persons therein, united in an explicite Congregational Covenant, and no universal or large integral Kingdom whereof they are but members or parcels.

As if a King should be famous for a large and glorious Kingdom, and when all comes to all, it is nothing but a few little Islands that stand independent at a distance one from another, and have no other union together but that they are all ruled by the same King, and are as so many petty kingdoms under him, having nothing to do one with another, but only to live in love and peace together. I conceive this is a very great eclipsing of the glory of Christ in his Kingly office and honour. I should listen after the interpretation that our brethren give of *Act.* 8. 3. and *Gal.* 1. 13. of *Saul's* persecuting the Church; and *Act.* 2. 47. of the adding of people to the Church; and 1 *Cor.* 12. 28. of God's setting Officers in the Church to be meant πρὸς τὸ γενὸς, if the Scripture did not so abundantly speak of the unity and amplitude of the Church, and bonds whereby all of that sort are bound together in an Integral. But for my part I cannot see how it is possible for a man to enter compleatly into that γενὸς or kind, but he must withal enter into that Integral, and that this Integral must receive not only several Congregations, but even whole Christian Nations, and even single persons converted, though they should not bee joined in any particular Congregations. I should have added many other things, but that I would not exceed the bounds of a Postscript, and the Press stayeth for this. The Lord guide us into all truth.

FINIS.



Venerũt

Sodomam,

Vesperi: qui sub clarissima luce cũ Abraham uersati, ad indicandum ex eo semẽ nascendũ, mũdo lucem allaturum: ijdẽ ad Sodomitas diuertuntur, declinante sole eos [illegible]

Surrexit in occursum illorum.

Incuruatus est facie tenus ad terrã.

Vide disciplinã Patrum, quomodo assuefecerũt suos posteros ad reue[illegible]

[illegible]uque ad senem,

Cinxerunt domum illam.

[illegible]ui ad Loth:

Vbi sunt uiri illi ingressi ad te.

Educ illos ad nos, ut cognoscamus eos. Enormitas peccatorũ.

Eressus Loth, dixit:

Nolite fratres mei hoc malũ facere. Conatur per sanam doctrinã occurrere furori.

Habeo duas filias, à nullo uiro cognitas, [illegible]

[illegible]reunt, Hebr. 1. Psal. 91.

Introduxerunt ad se Loth. Clauserunt ostium. Dixerunt ad Loth:

Educ d[illegible] ciuitate [illegible]sta, ge[illegible]neros, quos ha[illegible]bes, & [illegible]lias, & o[illegible]mnia tu[illegible]

[illegible]am no[illegible] perdemu[illegible] istam: a[illegible] hoc mi[illegible] nos Do[illegible]